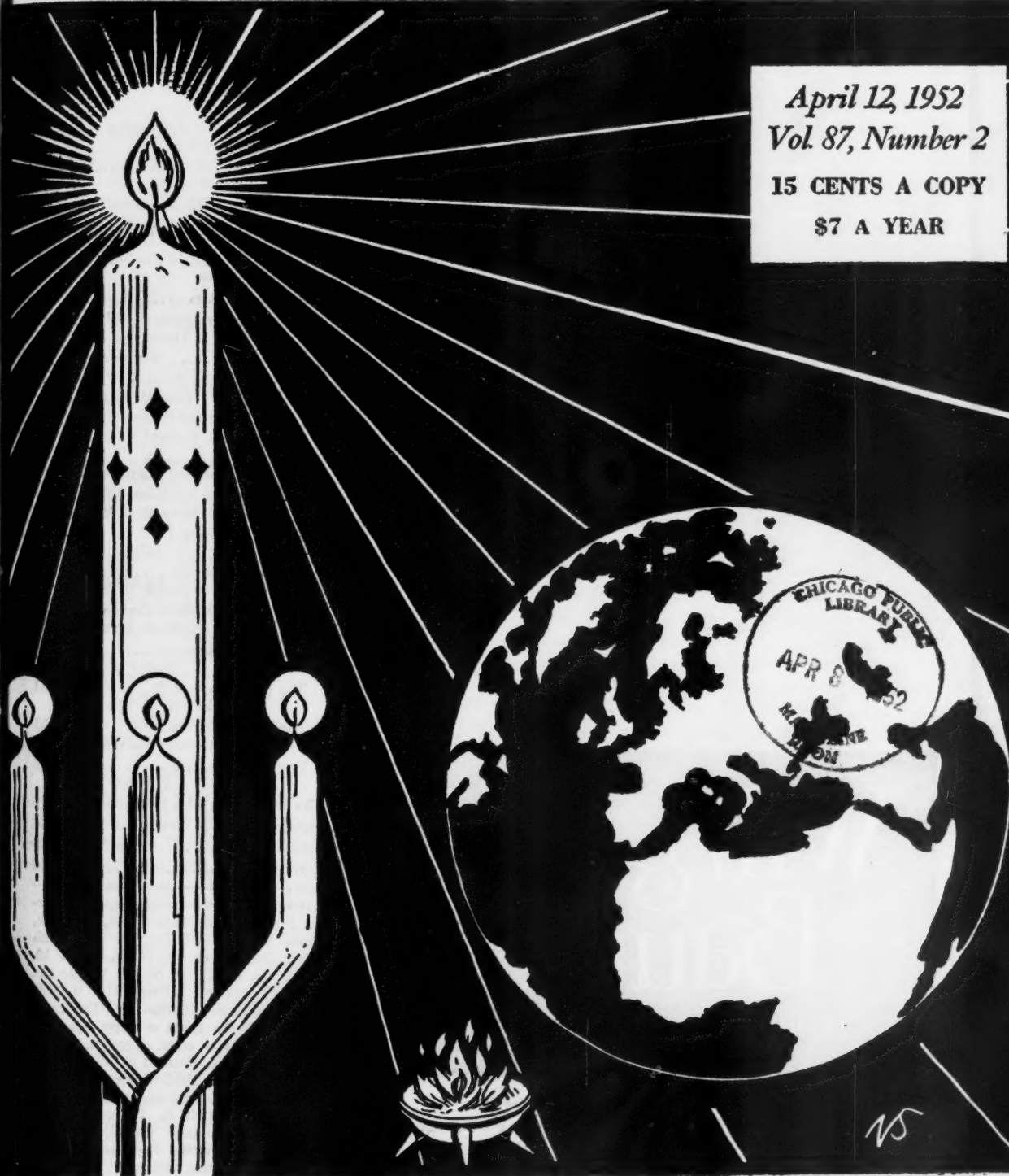


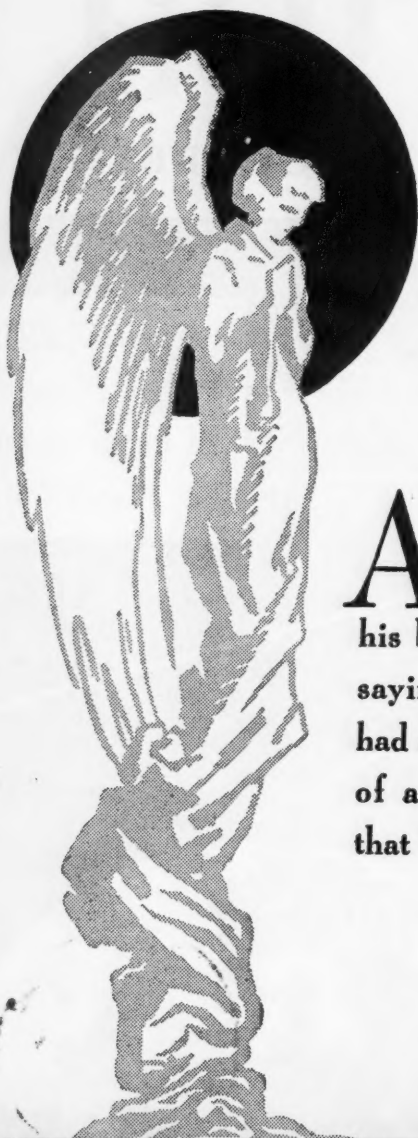
America

NATIONAL CATHOLIC WEEKLY REVIEW

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Lumen Christi ~ Deo Gratias



And not finding
his body, came,
saying that they
had also seen a vision
of angels, who say
that he is alive.

Luke 24:23

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LEGION'S "BACK TO GOD" MOVEMENT

A convention which assembled in Indianapolis March 19-20 promises to have been more significant than most annual swarmings of birds of the same feather. The conveners were the State chaplains (Catholic, Protestant and Jewish) of the American Legion, and they worked on a program which deserves applause and encouragement. The convention adopted a "Spiritual Bill of Rights" which it recommends as a framework for daily living. Had action stopped there, the meeting would have differed little from the countless gatherings which meet every year to offer wordy panaceas for national and international ills.

But the Legionnaires intend to do something about their chaplains' recommendations. The Legion has a "Back to God" movement which is now being integrated on a permanent basis with the chaplains' plans. Right now the 17,368 Legion posts are hearing about the "Spiritual Bill of Rights."

The "Bill" offers a very down-to-earth program. It concentrates on three things: family devotions in common every day; regular church attendance; the religious training of youth. It stresses daily family devotions as the key to the other two points. The chaplains felt that the family that prayed, and that prayed together, would normally be the family that would go to church and be solicitous about the religious literacy of its children. God's blessing, they felt, should be asked upon every meal. One astute comment underlined the fact that parents who want to see their offspring prayerful and devout must themselves give the example. Our atomic age may think the Legionnaires old-fashioned: they also think that a clergyman is the man to see for spiritual counsel.

The recommendations of the chaplains on church attendance and the religious training of youth chiefly concern activities that each Legion post or county organization can take up to promote those desired ends. They would like to see youngsters get recognition for faithful attendance at Sunday School. They want the boys in Legion-sponsored Boy Scout troops attended to spiritually and urged to be faithful to God and their religious duties.

A "Declaration of Devotion," presented by a Catholic chaplain, was adopted by the conference. It included a fine and wholesome definition of religion, prayer and family life, agreed to by the different faiths represented.

There are many encouraging features about this conference. First, we can be grateful that it took place, in this publicly God-wary age. We applaud its emphasis on rock-bottom things, simple essentials, when it would have been very easy to be vague and oratorical. The especially encouraging note is the fact that the Legion intends to do something about its chaplains' recommendations.

The American Legion, with a national membership of 2,762,414, is working along very constructive lines in this "Back to God" movement. R. V. L.

CURRENT COMMENT

Taft takes Wisconsin and Nebraska

The April 1 Presidential primary in Wisconsin posed a serious threat to Sen. Robert A. Taft's Presidential aspirations. Opposed on the Republican ticket chiefly by former Gov. Harold Stassen of Minnesota and Gov. Earl Warren of California, he and his followers well remembered how the late Wendell Willkie had been knocked out of the running by losing the Wisconsin primary in 1944. In a poll reaching as high as a million votes or more, Mr. Taft won 24 delegates to the Republican national convention. Governor Warren won six; Mr. Stassen none. With a total "popularity" vote of about 315,000, the Ohioan failed by about 8 per cent to outpoll his two closet rivals, whose policies and appeals were taken to represent pro-Eisenhower preferences. "Ike" was not entered, and the Wisconsin law does not allow write-ins. Wisconsin newspapers have emphasized the heavy expenditures of the Taft forces. Very little has been said about them in the press elsewhere. In Nebraska, on the same day, Mr. Taft won his first write-in contest, this time against General Eisenhower, also a write-in candidate, and Mr. Stassen, who was entered. Incomplete returns from Nebraska showed an even greater majority of combined Eisenhower-Stassen votes over Taft's. Sen. Estes Kefauver (D., Tenn.) outdistanced Sen. Robert Kerr (D., Okla.) in Nebraska, and won almost without opposition in Wisconsin. "Stand-ins" for General MacArthur in both States polled very light votes. Since delegates are what count at this stage, Senator Taft's candidacy has been definitely strengthened.

Should U. S. policy be "selfish"?

Twice in the past three months we have dwelt at some length on the moral issue of U. S. foreign-aid programs ("Social justice among nations," AM. 1/12, p. 389; "World investment—or 'foreign aid'?" 2/16, p. 524). Whatever may be the personal views of some columnists in the Catholic press and of some lecturers on Catholic platforms, we cannot see how the conventional complaints about "give-away programs" and "handouts to foreigners" can stand up when confronted with clear-cut Catholic teaching. Senator Taft used such expressions in an address in Milwaukee on March 27, as reported in the *New York Times*. "We must take a selfish point of view," he was quoted as saying, about going to war. This statement directly contradicts the

Holy Father's 1948 Christmas Message. It directly contradicts the whole basis of American foreign policy, which is *collective security*. The general policy of this Review is to say as little as possible about the campaign speeches of candidates for public office. But when they make statements which, at least in their emphasis and attitude, if not in their basic content, run counter to Catholic moral principles, should not the Catholic press speak out? It does when the issue is birth-control. Should it keep silent when the issue is social justice and international morality? The Catholic press is obliged to help keep its readers from being misled into adopting popular slogans at variance with Catholic teaching. There is no reason why candidates cannot correct themselves when such slips are brought to their attention.

Let the soldiers vote

As a distinguished General of the Army prepares to return home to seek his fortune in the coming Presidential election, it is worth noting that some 2.5 million Americans away from home, and who cannot come home, will be deprived—unless something is done in a hurry—of the chance to vote for or against the General or any other candidate. President Truman drew attention to this state of affairs in a special message to Congress on March 28. The message was largely based on a study and recommendations made for him, at his request, by the American Political Science Association. In twenty-four States, said Mr. Truman, legislation regarding absentee balloting by men and women in the services was either nonexistent or inadequate. In some, personal registration was required, even for service men. In others, the time-interval between the sending out of ballots and the election was insufficient: 30 days or less, as against the 45 days estimated by the Pentagon as necessary for sending out and returning the ballots. The President urged the Congress to enact temporary legislation to cover this year's election, and urged the States to give serious consideration to suitable legislation before the election of 1954. As a guide to such legislation, he quoted the APSA's "service men's bill of voting rights," among which are such rights as 1) to vote without registering in person; 2) to vote without paying a poll tax; 3) to vote without

meeting unreasonable residence requirements; 4) to use the Federal postcard application for a ballot; 5) to receive ballots for primary and general elections in time to vote. It is certainly no credit to our democracy that men and women who are performing the highest, most arduous and most dangerous duties of citizenship should be effectively disfranchised by our negligence.

Tidelands oil controversy

Last week the U. S. Senate debated what to do with about \$40 billion of natural resources. That is the estimated value of oil deposits lying beneath the ocean off the shores of California, Texas and Louisiana. In 1947, after ten years of controversy, the Supreme Court decided by a 4 to 3 vote that the Federal Government had "paramount rights in, and full dominion over, the lands, minerals and other things underlying the Pacific Ocean" within the three-mile limit off the California coast. Subsequently it reached the same conclusion about the tidelands off the coasts of Texas and Louisiana. Prior to the Court's decision in the California case, Congress approved a resolution affirming title of these lands in the States, but President Truman vetoed it. For the second time since then, the House last year passed a bill reaffirming State ownership. Both bills were buried in the Senate Committee on Interior and Insular Affairs. The measure that the Senate hotly debated last week was a compromise bill (S. J. Res. 20) introduced by Sen. Joseph C. O'Mahoney (D., Wyo.). It would have recognized leases already approved by the States, but would have reserved future leases for the Federal Government. (For a five-year period, however, Washington could have issued leases only with the consent of the respective States, granting them mandatory royalties.) Nineteen Senators proposed an amendment stipulating that all Federal revenues from the tidelands be devoted to education.

. . . headed for a Presidential veto?

On April 2 the Senate voted down, not only this latter amendment, but the O'Mahoney compromise bill. It went further and approved, by a 50-35 tally, a bill introduced by Sen. Spessard L. Holland (D., Fla.) giving the tidelands to the coastal States. Sen. Paul Douglas (D., Ill.) had stated the issue in very simple terms: "Will the Congress take away \$40 billion of resources which belong to the 48 States and give them to three States?" Only a Presidential veto can now prevent that.

New defense production bill

Though much too early to predict anything, especially in the now supercharged political atmosphere along the Potomac, chances are better than fair that Congress will continue and mildly strengthen the present Defense Production Act, due to expire June 30. On March 26 the Senate Banking Committee put the finishing touches on a bill which, if it does not give the Administration all it asked for, can be considered a workable alternative. The bill would extend wage and price

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controls for one year starting July 1. (The Administration had requested two years.) It retains the Capehart Amendment, which provides that all cost increases can be passed along to consumers, but incorporates a provision which renders the companion Herlong Amendment somewhat less inflationary. That amendment permits wholesalers and retailers to tack their historic percentage markups onto the prices they pay for goods they sell. The higher the prices they pay, the bigger dollars-and-cents profit they stand to make, provided, of course, consumers are willing to pay through the nose. The new bill at least stops the outlandish practice of counting manufacturers' excise taxes as part of the price retailers and wholesalers pay for their goods. Efforts to weaken credit controls and eliminate rent curbs were happily beaten. On the commendable side, too, were decisions 1) to remove the ban on setting slaughter quotas for packers, and 2) to drop last year's ill-considered import quotas on fats and oils. One thing seems fairly certain: the bill as it stands will not be improved on the floor, either in the House or the Senate. Legislators are willing to gamble that the present lull in prices will last through election time.

Business on foreign aid

Should the Communists ever take this country over, American business stands to lose its shirt. The gentlemen who now sit in ornate board rooms would then be herded into concentration camps—those of them, that is, who weren't liquidated on the spot as counter-revolutionaries. Elementary self-interest would therefore seem to dictate strong business support for the foreign-aid program, which is aimed at checking Soviet aggression far from these shores. Actually, many businessmen have been lukewarm toward this program from the start. The National Association of Manufacturers is now lobbying for a big cut in next year's appropriation. Two weeks ago the U. S. Chamber of Commerce informed the Senate Foreign Relations Committee that the whole program was just "an international blackmail system," to which no further funds should be allocated. In sharp contrast to this hostile testimony was the stand of the AFL and CIO, both of whom urged Congress not to lop a cent off the President's request for \$7.9 billion for fiscal 1953. Their stand was largely supported by the American Farm Bureau Federation, and wholly supported by the Farm Labor Union. Better than our businessmen, our farmers and workers understand our stake in freedom everywhere. Our foreign friends ought to remember this the next time some slippery Muscovite agent assures them that U. S. rearmament and the Atlantic Pact are programs for capitalistic aggrandizement hatched in Wall Street.

India can and must be saved

Communist successes in South India at the time of the recent elections were a little unsettling. U. S. Ambassador to India Chester Bowles has said that the Red danger there is "nothing a fuller stomach won't fix."

He had in mind, certainly, the terrible drama now being enacted in the State of Madras, where more than ten million people, after six years of acute drought, face near-starvation. The fields are parched and bare; there is little or no water, even for drinking purposes. The Indian Government is meeting the crisis with commendable energy. A WPA-type of works program has enabled the able-bodied to earn enough to buy a bit of food. Those who can't work receive a pitiful daily dole at "gruel centers." Besides these temporary measures, which barely prevent deaths, the Government has long-range programs in agriculture and irrigation which can prevent this recurring disaster. India has a five-year plan, of which one major aim is to feed her people. Despite the archaic wails of the birth-control-ers, the best scientific evidence says it can be done—and within that time. But India cannot do it alone. American Point Four aid is an absolute necessity. The basic argument which justifies and really demands our continuing cooperation in this effort is the law of Christian justice and charity. We are bound, in so far as we can, to see that all men have their just share in the goods of God's earth. Starving men, who are our brothers, have a right to eat. Until they do, our enjoyment of American plenty is very dubious Christianity. If we are so un-Catholic that we require other motivation, we can consider the hard fact that a free India has to be preserved, and for our own sake.

French pressure in Tunisia

Heavy-handed colonialism once again stole the show in Tunisia as the Bey of Tunis yielded to France's policy of force on March 28. Under pressure, Sidi Mohammed el Amin Pasha, the seventy-year-old sovereign, disavowed his nationalist advisers and appointed a conservative pro-French Premier. In the meantime French Foreign Minister Robert Schuman outlined for the French National Assembly's Foreign Affairs Committee a program looking to the progressive reform of Tunisia's government over the next five years. The program envisages the gradual turnover to Tunisians of seven Government departments still headed by Frenchmen. Simultaneously the French would ease the Resident General's control over routine decrees of the Tunisian cabinet. Pending creation of a representative Parliament, there will be two "consultative" chambers, one limited to Tunisians and the other drawn from economic, professional and labor groups, fields in which the French are dominant. M. Schuman's plans, however, fail to take into account the one issue on which past negotiations had collapsed—voting rights for the French minority. Under the proposed set-up, once Tunisia acquires local autonomy, 150,000 French citizens, who control the major segments of the country's economy, will have an equal say in Tunisian rule. Tunisians would welcome the French as naturalized Tunisian citizens but not as Frenchmen "meddling" in their internal affairs. Despite the proposed concessions, the French are by no means out of the woods. Though momentarily stunned by the Bey's acquiescence in

French demands, Tunisia's UN champions, a twelve-nation Asian-African bloc, announced on March 31 their intention of pressing the case before the Security Council on the ground that French rule of the protectorate is a threat to international peace.

Mr. Preston's picayune politics

Several weeks ago this Review warned that the "Spirit of the Klan" was still alive (AM. 3/1, p. 580). Our point was that systematic inhumanity towards Negroes inured the mind to prejudices of other types. A good example of this contagion came to light in Washington on March 28. Rep. Prince H. Preston Jr. (D., Ga.) lined up a majority of 19-17 on the House Appropriations Committee in favor of a picayune expression of Protestant pique at Mr. Truman for proposing to send a U. S. Ambassador to the Vatican. It took the form of an amendment to the State Department appropriations bill prohibiting the use of funds to pay salaries or other expenses of any foreign-service post or mission "prior to the confirmation by the Senate of the appointment of the first chief of mission," etc. The purpose of this "surprise" amendment was to prevent the President from making a recess appointment of an envoy to the Holy See. The constitutional propriety of this sort of legislative interference with the diplomatic prerogatives of the President is very doubtful. Our Constitution gives the Senate, but not the House, a voice in the executive function of appointing envoys. Politicians anxious to play petty denominational games in overwhelmingly Protestant constituencies (in this case, mostly in the South) can exploit their "power of the purse" to snatch a little popularity through the sure-fire pull of anti-Popery. They must be hard up for dodges to curry favor back home in an election year.

New York's new anti-bias law

New York State's Commission Against Discrimination, set up in July, 1945 to administer the State's Fair Employment Practices law, had its jurisdiction extended March 29 to include discrimination in hotels, restaurants and other places of public accommodation or amusement. The new law takes effect July 1. Hitherto, under State civil-rights legislation, discrimination in hotels, restaurants, etc., was penalized. But the penalty could not be imposed unless the person offended sued the offender and proved his case in court. Such a procedure was onerous to the plaintiff and not calculated to inspire the defendant with any enthusiasm for civil rights. Under the new law, complaints will be filed with the Commission Against Discrimination, which will handle them in accordance with its well-tried procedure of investigation, consultation and conciliation. The purpose of the new law, like that of the 1945 FEPC law, is as much the education of the public as the punishment of offenders. In fact, not once since its inception has the Commission had to resort to court action for enforcement. A striking tribute was paid to its work by M. D. Griffith, executive

vice president of the New York Board of Trade, on December 5, 1951. Said Mr. Griffith:

I am one of those who were against the anti-discrimination law when it was first introduced, and worked hard to prevent its passage. Now, after six years of operation, particularly as it is so ably enforced, I find that our fears have not been realized, but much genuine progress has been achieved.

The new law promises much more "genuine progress" in a delicate and touchy field of group relations.

McCarthy vs. Benton (Cont'd.)

Sen. William Benton (D., Conn.) presented to a Senate subcommittee 59 pages of charges against Sen. Joseph R. McCarthy (R., Wisc.) last September 28 (AM. 3/22, p. 660). The Federal Constitution grants immunity to all members of Congress: "... for any speech or debate in either House they shall not be questioned in any other place" (Art. I, sec. 6). Since each house is "the judge of the ... qualifications of its members" (sec. 5), Mr. Benton argued that Mr. McCarthy, not being answerable for his conduct "in any other place," should be made answerable in the Senate. The accused several times declared that the subcommittee had no authority to examine into such conduct of his as Mr. Benton included in his presentation, and that the subcommittee was biased. The latter therefore very reasonably decided to ask Mr. McCarthy to request the full Senate to discharge it from the investigation, since only the full Senate could decide whether the subcommittee or Mr. McCarthy was right on the question of jurisdiction and bias. On March 23, Mr. McCarthy declined to put the question to the full Senate. In such event, either Sen. Carl Hayden (D., Ariz.) or some other member of the Rules Committee was supposed to make the dismissal motion and thus force a showdown. Why has the committee, having gone half-way, been so faint-hearted?

... and now libel suits

Meanwhile, on March 26, Mr. McCarthy filed a \$2-million suit in Federal court in Washington against Mr. Benton, charging libel, slander and conspiracy. The defendant seems deliberately to have exposed himself to court action 1) by distributing mimeographed copies of his September 28 charges and 2) by using (if untrue) libelous expressions against his colleague over Edward R. Murrow's "See It Now" TV program (NBC, 3:30 P.M., 3/23). We join the defendant in hoping the case goes to court before November, when both Senators are up for re-election. Mr. McCarthy filed a libel suit against the Syracuse *Post Standard* in February, and is being sued himself for \$5.1 million by Drew Pearson in Washington. This still leaves unanswered the question: is the Senate of the United States too busy investigating everybody else to carry out its primary duty of judging whether extremely serious charges made by one of its members against another are true or false?

WASHINGTON FRONT

Among the 5,182 people who ate filet mignon at the Jefferson-Jackson dinner in Washington's huge Armory and heard President Truman make the "great refusal" on March 29, many felt a cold stab at the heart from his words. They were those who have been dependent for their livelihood on a Democratic Administration. It was all very well for the professional politicians, the political soothsayers and the mere quacks to speculate on the unanswered question "what now?" How does Taft come out of it? How Eisenhower? How Stevenson and the rest? These were pretty academic questions to many an officeholder.

The question uppermost in such a man's mind affected himself, his family and his job. He was ready to admit, perhaps, that if Truman did run, the party would lose anyway, since it would be hopelessly split North and South. But, the dire questioning went on, did Truman's retirement (and especially his not being able at this time to name a successor) mean that the perennial optimist in the White House had himself lost hope of another victory?

Certainly, outside of Governor Stevenson, there did not seem much to hope for from the run-of-the-mill field left in the campaign. And Stevenson would be foolish to trade certain re-election as Governor of Illinois for the rather doubtful privilege of competing against Eisenhower for President. Strangely enough, the Democratic officeholder would be inclined to hope with Truman that Taft would be the Republican candidate. Such a feeling would at least show what a hold Eisenhower has even on Democrats' imaginations. And one further dire thought: perhaps the master politician had divined that Eisenhower is "in." Certainly, he wanted him for his own party.

Another group in Washington, though it had apparently not come around to it yet, had reason for long, long thoughts on the results of the Truman decision. This consists of the Members of Congress. It is supposed to be a truism that a President who is known to be going out of office can never get anything from Congress, that Congress will defy him, having nothing to fear from him. This is also supposed to be the reason why Presidents put off declaring as long as possible.

It may be that this time history will reverse itself and that Congress will become amenable to Mr. Truman's suggestions. It may sound harsh, but it is undoubtedly true that many a measure has been opposed, or defeated, even by Democrats, because passing it would "help Truman." Now that he can be neither hurt nor helped by legislation, it seems entirely probable that many measures (except for Negro rights, of course) may go through which otherwise would go down. This may prove to be Truman's last contribution to the common welfare.

WILFRID PARSONS

UNDERSCORINGS

Radio Station WFJL, Chicago, Ill., will be host for the first Midwestern regional meeting of the Catholic Broadcasters Association, to be held in Chicago, April 19. Participants will be religious and lay producers of radio and television programs and teachers of speech and radio techniques. Catholics in the field of radio and television are invited to attend.

► For the first time in the 400 years Latin Christianity has been in India, a group of Catholics in that country will soon have the full New Testament in their own language. A Konkany version in Kannada script is being sponsored by the Seminary Missionary Union, St. Joseph's Seminary, Mangalore, India. Since even the cost price of the book will be too high for most of the local Catholics, the Union hopes that benefactors in America will assist by donations. A considerable amount of anti-Catholic activity in the area is being financed by American money.

► The School of Sacred Theology, St. Mary's College, Notre Dame, Indiana, the only school in America where women may study theology at the graduate level, has established an Alumnae Scholarship, tenable for the full period of doctorate study. The scholarship, which will be available for the summer session of 1952, is open to any qualified laywoman with a bachelor's degree, a reading knowledge of Latin and adequate preparation in scholastic philosophy.

► The Confraternity of Pius X, a sodality group at the College of St. Rose, Albany, N. Y., has been conducting an experimental program to study the religious training of the pre-school child. Learning by doing, the students instruct a group of youngsters in simple prayers and the basic truths of the Faith. Their findings are then shared with the entire student body, in order that all may be aware of their future obligations as Christian parents.

► The Institute of Languages and Linguistics of Georgetown University, Washington, D. C., has added Pashto, the language of Afghanistan, to its curriculum, which now includes thirty languages. The Institute was a pioneer in the electronic method of teaching foreign languages.

► One of five Catholic schools in the nation with a medical school is Loyola University, Chicago. More than 150 of the graduates, now practising medicine in New York or New Jersey, will gather for a dinner meeting at the St. Regis Hotel, New York City, April 19.

► The public schools of Washington, D. C., follow a policy of race segregation, but a newly-opened Catholic school, John Carroll High, admits Negroes and whites alike. An official of the school, according to RNS, says that thus far only one white parent has objected to the policy, while many have voiced approval.

R. V. L.

Mr. Truman bows out

President Truman's unequivocal statement of March 29 that he was not a candidate to succeed himself, inserted in longhand into his Jefferson-Jackson Day onslaught on the Republicans, deserves to be recorded:

I shall not be a candidate for re-election. I have served my country long and, I think, efficiently and honestly. I shall not accept a renomination. I do not feel that it is my duty to spend another four years in the White House.

Since he will be sixty-eight next May 8 and will enter upon his eighth year as President on April 12, the finality of his decision can hardly be doubted.

Mr. Truman's record as President up to his bowing out of the November race can conveniently be reviewed under two headings: foreign and domestic.

When he was catapulted into the White House on April 12, 1945, he knew very little about our foreign affairs. He quickly acquired sufficient knowledge of our military campaigns in Europe and in the Far East. Our foreign political relations, especially with Russia, proved less amenable to a rapid "fill-in."

Mr. Truman inherited the Yalta commitments of February, 1945. To these he began applying the rule he had followed throughout his political career, that of keeping one's pledged word. Since Russia had already violated the Yalta accord, our one-sided fidelity was misplaced. None of his first Secretaries of State—Edward Stettinius, James F. Byrne (7/45-1/47) or George C. Marshall (1/47-1/49)—had enough experience to supply for what the new President realized were his own inadequacies. This was obvious at Potsdam in July, 1945. He knew nothing about Russia and thought Stalin was another Tom Pendergast.

As early as March, 1947, however, Mr. Truman had sized up the Russian problem. He surprised everybody concerned when he announced the "Truman Doctrine," i.e., in effect threatened to A-bomb the Russians if they moved any further in Europe. They haven't moved a foot there since. Then came the Marshall Plan and NATO. History will very likely credit President Truman with the tremendous achievement of saving Western Europe from communism.

In the Far East he unleashed the A-bomb that ended the war with Japan. Following General MacArthur's advice, he kept U. S. occupation of Japan free of Russian interference. Whether any President could have prevented the collapse of China is doubtful. His momentous decision to intervene in Korea may prove to have been the move that forestalled World War III. At least, Mr. Truman has done his best to make the UN serve that purpose. His Point Four program, if really followed through, may eventually spell peace and well-being for all the peoples of the world.

Domestically, the 21-point postwar "welfare state" program he presented to Congress on September 6, 1945, has remained his platform. He ran on it in 1948 and was re-elected. Though it has been bitterly criticized, many well-informed Catholic social scientists

EDITORIALS

approve it in general outline. His devotion to civil rights has been continuous.

In administration, he has made his cabinet serve its purpose perhaps better than any President in our history. He has appointed career men to cabinet and diplomatic posts. He instituted a system of keeping himself informed which even his critics admit is the best any President ever had. He has put through 29, better than fifty per cent, of the reorganization proposals of the Hoover Commission. Some of them, such as the unification of the armed services, amount to historic improvements in the Federal establishment.

His weaknesses? He made a serious mistake at the beginning in acting as if deflation rather than inflation were the great danger to our economy. This he has practically admitted. Whether, in the face of a war-weary country, he could have forestalled our too hasty demobilization is doubtful. His impounding of \$615 million in Air Force funds voted by Congress in 1949 proved a serious error when the Korean crisis arose. There are, naturally, lesser mistakes.

Though deeply anti-Communist and personally honest, Mr. Truman has allowed himself to be outmaneuvered by political opponents on two major issues: Communists and corrupt officials in his Administration. In both cases his assistants seem to have proved inept, but he has to take responsibility for them, too.

Finally, no President has exalted the place of religion in a democracy the way President Truman has, nor given a better example of church-attendance. He may have his share of the faults that characterize the profession of politics, but he has also exemplified many virtues, not least among them diligence to duty, not always found in public officials. If his policies preserve the peace, history will very likely hold President Harry S. Truman in much higher esteem than his contemporaries—as has happened time and again in our history.

Eisenhower reports

The first annual progress report of the Supreme Allied Commander in Europe, General Dwight D. Eisenhower, defies classification. While reading it, one is reminded of the reply of Polonius to Hamlet:

The best actors in the world, either for tragedy, comedy, history, pastoral, pastoral-comical, historical-pastoral, tragical-historical, tragical-comical-historical-pastoral, scene indivisible, or poem unlimited . . .

Perhaps because Europe is a "scene indivisible" this report is almost unlimited. It is a pot-pourri of politics,

philosophy, history, economics, geopolitics, psychology and military science. Of course, under the circumstances, it had to be. As the General revealed toward the end of the document:

I can state accurately that a great many of the problems referred to me, and often the most difficult, have been economic, political and psychological rather than purely military.

The report reveals the complexity of the problem of readying the defenses of the Atlantic community, the while it witnesses to its author's ability to grapple with that problem.

To call the General the "author" of the report is, fortunately, to use a manner of speaking. It was drafted, we are told, by a group of high-ranking officers, "under the General's supervision." We prefer to blame the officers for the "rewrites" of at least two previously-published addresses. On the necessity of cooperative action, for example, the General was much more inspirational at the Roman meeting of the North Atlantic Council. On the need of European economic and political unification he was more convincing in London last July.

Not that flashes of "Ike" the philosopher and phrase-maker do not at times emerge:

The peoples of the West [must] have the wisdom to make a complete break with many things of the past and show a willingness to do something new and challenging . . . The heritage of the past and the hope of the future would alike be buried under a monolithic mass of totalitarianism.

General Eisenhower's arguments for German participation in NATO lead him into a discussion of the European Defense Force. Here, one feels, his heart is not in his assertion that it will "increase greatly the effectiveness of our collective security." One wonders how this apostle of streamlining can call "integration" a plan he himself describes in these terms:

The direction, support and administration of the unified defense forces would be vested in a European Defense Community, including a European Assembly, a Council, a Court of Justice and an Executive Group, along with agencies for military supply, procurement and budget.

The General does not explain how that set-up would work. His successor will inherit that headache.

The Supreme Commander, naturally, is at his best in his lengthy and illuminating discussions of military procurement, training and strategy. His report gives assurance that he leaves complete plans, plans, in his words, both firm and flexible. His hint that tactical atomic weapons will soon eke out the power of the West is especially comforting.

Not so reassuring is what might be called his philosophy of peace. His peroration (to which he must have given special attention) contains this sentence:

The task will require constant watchfulness, hard work, cooperation and sacrifice, but what we do now can grant us peace for generations.

The General, it must be conceded, does not equate an

armed truce with peace. Once the West, he continues, has built "such military, economic and moral strength as the Communist world would never dare challenge," then "the Iron Curtain rulers may finally be willing to participate seriously in disarmament negotiations." But then, after an entirely incidental reference to the United Nations, the General concludes:

Then the Atlantic Community will have proved worthy of its history and its God-given endowments. *We shall have proved our union the world's most potent influence toward peace among men—the final security goal of humanity* (emphasis supplied).

NATO began three years ago as a defensive "regional arrangement" within the United Nations. When Secretary Acheson at Lisbon expressed ideas similar to the General's, we asked "what is to become of the United Nations?" Can it be that we are witnessing the gradual metamorphosis, at least in the thinking of our Western leaders, of NATO into its substitute? That is a question that demands public discussion.

German integration cannot wait

In similar notes delivered to the Kremlin on March 25, the Western Big Three told the USSR that they could not agree to the items suggested by the Kremlin as a basis for a German peace treaty to be discussed by the Big Four. These items (AM. 3/29, p. 685; 4/5, p. 11-13) boiled down to a unified, rearmed and neutral Germany contained within the frontiers established (provisionally) at Potsdam.

The West's reply, as had been anticipated, stated that German rearmament could be contemplated only within the framework of a European army, that the final boundaries of Germany had still to be determined at a peace conference, and that the only method of reunifying the country must be through free, nationwide, UN-supervised elections. In the meantime, said the West, it was determined to go right ahead with all speed in integrating Western Germany with the free world. Chancellor Adenauer has since announced that Germany will sign in May the pacts cementing her to the West.

This was all quite predictable and seems straightforward enough, but there is a considerable dilemma facing the West. What if Russia agrees to the holding of free elections? Six months ago that would have been a wild supposition indeed, but it is not too wild now. Observers on the scene say, for example, that Russia is now confident that Communists would gather in as high as twenty per cent of the votes in a free election—enough, perhaps, to make them partners in a coalition government. And if Russia agrees to free elections, how can the West demur after having made so much of them as an essential proof of Russian good will?

If Russia and the West should agree on free elections, the setting up of machinery for them could stymie German integration with the West. On the

other hand, if the West should spurn Russia's compliance with its demand, German resentment might cause the Bundestag to refuse to approve the integration pacts coming up in May. This, too, would seriously delay the build-up of European collective security.

This is the dilemma that faces the West. There does, however, seem to be a way out. The contractual agreements by which Germany will take her full place in the Western world will have to be ironed out with all possible speed—before May, it would seem. Chancellor Adenauer is ready to go ahead and can count, it seems, on the support of his party and of the German people at large, as of now. A delay in pressing for full integration at once would give the Russian propaganda time to ferment among the German masses and perhaps alienate them. Once German integration, political and military, is a fact, then heed can be paid to Russian agreements on free elections.

Amid all the delicate implications of this most serious Russian effort to neutralize Germany, one fact emerges with heartening clarity. Dr. Adenauer grows in statesmanlike stature. Unswayed by the understandable nationalism that yearns for a united Germany, he still casts the German lot with the Western world. If the Big Three statesmen will work as swiftly as Adenauer desires, even the present delectable wooing by the Kremlin will not succeed in blocking a major step toward a United Europe.

Wilson goes

On Monday evening, March 24, after a conference with President Truman at Key West, Charles E. Wilson, director of defense mobilization, told the press:

There is no question in my mind but that if the wage increases contemplated under the Wage Stabilization Board's recommendations are put into effect, it would be a serious threat in our year-old effort to stabilize the economy.

After that impolitic remark, it was clear that Washington had become too small to hold all four topflight directors of the nation's defense effort. In the most direct manner possible, Mr. Wilson was charging the public members of WSB, and especially the board's chairman, Nathan Feinsinger, with either weakness or incompetence. He was also questioning the intelligence and fairness of Roger Putnam, head of the Office of Economic Stabilization, and Ellis Arnall, director of the Office of Price Stabilization, who had accepted WSB's wage decision. After the Wilson blast, ring-wise Washington knew that somebody's head had to fall. It was not too surprised when the head turned out to be Mr. Wilson's.

Two questions were at issue. First, Mr. Wilson held strongly that the wage increases recommended by WSB destroyed the stabilization program. This WSB denied. Secondly, under the assumption that the steel industry would agree to the wage increase, Mr. Wilson argued that it was entitled to a price increase beyond that allowed under ESA rules. Messrs. Putnam and Arnall refused to concede this.

In questions so complicated as these it is impossible for the layman to reach a firm conclusion either way. WSB recommended a total straight-time wage increase of 17½ cents an hour. Of this sum the steelworkers would receive 12½ cents retroactive to January 1, 2½ cents in July, and 2½ cents next January 1. In addition, the board awarded them 5.1 cents an hour for "fringe benefits." After some complicated figuring this comes out to a "package" for 1952 of 18.8 cents an hour.

Under the strictest possible interpretation of WSB rules, which limit wage increases to 10 per cent over January, 1950 levels, plus any increase in living costs after January, 1951, the union was entitled to about 9 cents an hour. The board justified the higher figure, which it termed "not unstabilizing," on several grounds, notably on the rise in productivity in steel and the disparity between steel wages and wages in other industries. It noted that while steel wages were running an average of \$1.88 an hour, auto workers were earning an average \$1.97 and coal miners \$2.24. After listening to all sides, President Truman agreed that the WSB recommendations were equitable and within bounds. The average citizen hasn't the data on which to base a strong dissent.

The President also agreed that the steel industry needed no compensatory price increase beyond what it was entitled to under the Capehart Amendment. Under that amendment, which permits businesses to pass along to consumers all increases in costs between June, 1950 and July, 1951, steel could claim about \$2 a ton. Beyond that, argued Messrs. Putnam and Arnall, the industry, under price rules fixed by Eric Johnston, was entitled to nothing. These rules permit an upward price adjustment whenever profits before taxes fall below 85 per cent of average profits during the best three years between 1946-49. Despite the fact that in 1951 steel profits before taxes were more than 100 per cent ahead of the base period, the industry insists that it needs \$12 a ton to offset all the direct and indirect effects of the recommended wage increase. Mr. Wilson was reported willing to grant a \$5 increase as fair and just. Can anyone say with certainty that he was wrong?

We regret Mr. Wilson's going. He went to Washington to head the defense effort at considerable personal sacrifice. Everything considered, he did a good job. His troubles were many, including troubles with his fellow industrialists, but these never caused him to waver in pursuing the goals set by the President and Congress. In the steel case, we feel that he exaggerated the unstabilizing effects of the recommended wage increase, as well as the inflationary potential of the price hike he was reputedly willing to grant. Mr. Truman will not find it easy to replace him.

It seems certain that, as in 1946, the steel industry will not accede to the wage recommendations unless the Government approves a price increase of at least \$5 a ton. A strike lasting over a week or two would have a crippling effect on the whole defense effort. Staving it off in this way is not ideal, but seems to be, short of seizure, the only practical way out.

The new Easter vigil service

Joseph T. Nolan

MANY WHO HAVE HEARD the Gloria and the bells ringing out on Holy Saturday morning and then emerged into a world still observing the Lenten fast have long suspected that our liturgical arrangement was somehow out of order. Many more, who stay away from Holy Saturday services because of their inconvenient time and length, never give the matter a thought. Rome has given the whole matter much thought, however, and the result is a renewed permission this year to celebrate this part of the Easter liturgy in the late evening hours. There is no slight or fanciful reason involved in adopting the late hour. This particular liturgy belongs to the "blessed night" of which its texts make mention; it is a vigil service, a night-watch that culminates in the first Mass of the Resurrection. It was pushed back to Saturday morning as the official instruction declares, "not without considerable damage to the original symbolism."

A SERVICE FOR THE PEOPLE

Liturgical scholars prepared the way for this restoration, but the change is not merely for them and the monasteries. It is aimed at the parish churches and the people. The Church expressly desires that working people take advantage of the new time to participate in this, the greatest liturgical celebration of the Christian year. Directions are given to bless the fire, the font and the water in the most visible location. All the people are to receive candles and to light them with the new fire which is the sign of their new life and light in Christ. And all are to renew their baptismal vows. Permission to do this in the vernacular is especially significant; this rite, and the recent approval of a German-language Ritual, show practical applications of the principle enunciated in the encyclical *Mediator Dei* (1947) that "the use of the mother tongue in connection with several of the rites may be of much advantage to the people."

The change is no mere variation of the hour for services. The ritual has many new features. If they are properly understood, and if the symbolic language employed on this great night is translated for the popular mind, there will be crowds in the churches. They will come anyway, if popular enthusiasm for midnight Mass on Christmas Eve is any token. But they should come as intelligent participants and be aided as much as possible by booklets, instructions, commentaries. This is the night that should see the Lenten warfare end in victory. It is a night of triumphant joy.

Above all, it should be realized that the Church on Holy Saturday night is presenting no make-believe

Mr. Nolan, formerly of the U. S. Navy and the FBI, is a graduate of Boston College with a strong and abiding interest in liturgy. He is at present in Conception Seminary, Missouri, with a view to being ordained for the Diocese of Wichita, Kansas. Here he describes the new Easter liturgy, which was first authorized last year and will doubtless be more widely used this year.

pageantry. She is using a physical language to teach her spiritual truths. The ceremonies are not too complicated for the laity to understand. The new ritual is simpler, and richer in meaning.

The first point of significance is the time. The Church asks us to keep this vigil at a time when Christ's body lay in the tomb. But the night hour is not just a memorial; it is a time of darkness, and accordingly a symbolic reminder: darkness is death. Without the sun the world would freeze and die. So would the soul, without Christ. Sin is darkness, and sin is disorder, first suggested in the original chaos over which at the dawn of creation the Spirit of God moved to bring light. Now Christ is the Light of the World and the way out of chaos. He is, in the words of the Psalmist, a lamp for our feet.

The priest begins the vigil by blessing the new fire, traditionally struck from a flint. It is new fire because Christ brings about a new creation, an absolutely new kind of life which is quickened by the fire of divine charity. The flint itself is a reminder of the rock-hewn tomb which became suddenly refulgent with the light of the risen Christ. Early writers also saw in it a reminder of His miraculous birth: as the flint yields the living flame without change in substance, so He took human flesh and life from Mary, who remained a virgin unchanged.

CHRIST THE KING

The old triple candle is gone and the Paschal candle is the center of activity. This tall pillar of wax is the symbol of Christ. Before it is illumined with the new fire, the priest carves a cross into the wax, as Christ bore a cross on His body. Around the cross are carved the numerals of the current "year of the Lord"—1952—and the Greek letters Alpha and Omega. Meanwhile the celebrant lifts his voice in a magnificent new prayer that is really the proclamation of a King: "Christ yesterday and today, the Beginning and the End, Alpha and Omega. All time belongs to Him, and all eternity. To Him be glory and empire forever and ever. Amen."

The priest next inserts the five red grains of incense, representing the sacred wounds. They adorn the candle just as precious jewels would adorn the body, or be set in a royal crown.

What follows shows the King taking possession of His kingdom and being acclaimed by His subjects. That is what actually does happen in the supernatural order when anyone becomes a follower of Christ through baptism. The rubrics require that every light in the church be extinguished. Into this total darkness

comes the procession bearing the single Light of Christ. There is a triple acclamation: "Light of Christ! Thanks be to God!" With each greeting the single flame is to be passed on to the candle of the celebrant, then to those of the clergy, and finally to all the faithful. The church becomes ablaze with light. The King is enthroned. With the Christ-candle in the center of the sanctuary, the deacon sings the Exsultet. This fourteen-centuries-old hymn by Saint Ambrose is the most sublime praise of light that words and music could ever express.

Here ends the first part of the Holy Saturday liturgy.

Four lessons (no longer twelve) now follow. Then the whole ritual concerns itself with water and cleansing, as it had previously centered around fire and illumination. As all blessing is from Christ, so the blessing of the font brings the Paschal candle into contact with the water. The blessed water is sprinkled to the four corners of the earth with a significance similar to that of the prayer which accompanied the carving of the cross. It is salvation and the reign of Christ, that extends to the four corners of the earth.

Anyone might guess the next step. The "*plebs tua sancta*," His "holy people," are now blessed with this water. Such a sprinkling is always a reminder of the original washing of our baptism; hence the public renewal of baptismal vows is added here. This is, quite simply, an oath of allegiance offered by Christians to their King.

The Litany of the Saints is sung, because the reign of Christ is both in heaven and on earth. According to the new rite, the Kyrie which concludes the Litany now serves as the Kyrie of the Easter Mass.

Here we reach the climax of the Christian year, the perfection of all that has gone before. With light and darkness, water, ritual and the words of Scripture, all of which are sacramentals, the Church has taught the doctrine of our redemption, of Christ's conquest and ours. In the Mass the level of action rises from sacramental to sacrament. Here is not only instruction, blessing and memorial. The Mass (any Mass) recapitulates all that has gone before, and does more: it presents us with the sacrifice by which the King has won title to His kingdom. And when the table is spread for the Easter communion, we are bidden to be the guests of a royal banquet. Here our celebration is complete.

"But what," asks one observer, "has all this ceremony got to do with a good confession? That's what counts at Easter!" Indeed it does. But the sacraments do not work automatically as far as we are concerned. The flow of grace depends on our disposition, our readiness to hear the word of God and keep it. Since Christ did that perfectly, the Church leads us through the liturgi-

cal year in His footsteps. Now, in the restored Holy Saturday vigil, she completes the work of our awakening. She brings the light into darkness and sings the praise of light. She blesses the life-giving water and reads the enlightening words of Scripture. She stirs up the grace of our baptism. All these things are done not only to praise God but to sanctify men, because by them we lift up our minds and our hearts. When at last we offer and receive the Easter Eucharist, the flood-gates are open and we are filled with the health and joy of God.

The night observance and the new ritual are not compulsory. For some it seems too inconvenient: pastors have confessions to hear, parents have small children to put to bed, and so on. One solution is to shift the hours of the sacrament of penance this once, and begin the services at eight o'clock in the evening, a new permission granted this year. But perhaps we are underestimating small children (we frequently do in matters of religion, as Rev. John Thomas, S.J., graphically pointed out in the March 8 AMERICA). Last year the whole parochial school of one parish came to the Holy Saturday vigil at 10:30 P.M., and remained wide awake and inter-

ested. This is no hearsay report; the present writer stood directly behind them. Instruction beforehand, plus a nap, was enough to assure their interest. They were primed to watch for everything, and they did.

Under the old arrangement, all the ceremonies are on Holy Saturday morning, with only a handful of people in church. The crowds are there on Easter Sunday, but the Mass is not notably different from that of any other Sunday. The new rite has united the parts of our Easter liturgy; it should also unite our people. Is not this the mind of the Popes? It was Blessed Pius X who laid down the foundation principle when he said that "active participation in the sacred mysteries is the primary and indispensable source of the true Christian spirit." Pope Pius XI spoke in the same tradition when he said:

Since man consists of body and soul, he should be so moved and interested as to drink in divine doctrine more abundantly through the variety and beauty of the sacred rites and, converting this into vigor and blood, make them serve his forward progress in the spiritual life.

And now Pius XII has enriched the greatest liturgy of all, the climactic feast of the Church year. This is the Solemnity of Solemnities, the Feast of the Resurrection, and the whole Christian community should unite in its celebration. In the fullness of this divine worship we can learn the whole glorious meaning of Lent and Easter and the Christian life.

*Christ yesterday and today
The Beginning and the End
Alpha and Omega
All time belongs to Him
And all eternity
To Him be glory and empire
For ever and ever*

Blessing of Paschal Candle
New Easter Ritual

The problem of Morocco

Rom Landau

EVEN IN THE UNITED STATES, despite its burden of commitments in most corners of the globe, there is a growing realization of the potential dangers looming in Morocco.

At the last session of the UN Assembly in Paris, the American delegates sided with the French against the Arab League and the Moslem countries to vote down the League's proposal of a discussion of Moroccan independence. This United States action caused profound resentment throughout the world of Islam, whose slighted millions were acutely conscious of the inconsistency involved. For while the United States was expatiating on Point Four and on the rights of the underdog, the moment for action found it siding with a colonial Power.

MORE LIGHT NEEDED

Yet the American attitude at the UN was not motivated by approval of European colonialism in Africa or by lack of sympathy with the strivings of the Moroccan people for freedom. It was dictated by tactical reasons stemming from delicate negotiations with France about defense in Western Europe and the incorporation of German armies into the forces of the North Atlantic Treaty Organization.

There is an unfortunate lack of understanding on both sides. The Arabs see the question as a clear-cut issue of freedom or non-freedom for Morocco. Its consequences for United States policies are no present concern of theirs. And the United States, planning ahead on a global scale, has only the most meager knowledge of the background to Morocco's claims. Even the leading historical factors that determine the attitude of the Moroccans are unknown to most Americans.

Outstanding among these is the fact that for 1,200 years Morocco was an independent empire with a continuous history, a distinctly defined national entity, with old traditions of rulership and administration. Naturally, Moroccans are profoundly conscious of these historical realities. They cannot understand why the United States should support the granting of independence to the rather artificial state of Libya, or why Great Britain should introduce self-government in a backward area like the Gold Coast, while opposing Moroccan demands.

The Moroccans also remember that at a time when the British and French ancestors of present-day Americans had hardly awakened from semi-barbarism, Moroccan culture and civilization were in many important aspects a model to the rest of the Western world.

Rom Landau, British author and sculptor, served as gunner in the RAF during the war, and later was in the Ministry of Information and the Foreign Office as an informant on Arab affairs. He has written a number of books on Morocco, and a biography of the Sultan. His many contacts with Morocco and Moroccans doubtless account for the pro-Moroccan attitude shown in this article.

Morocco had, it is true, fallen on hard times when, in 1912, the French imposed their protectorate upon it. The Moors were experiencing great difficulties, and conditions within their country were verging on anarchy. But many other countries have had to ride out times of storm and crisis without having to endure the further penance of foreign occupation and exploitation in the name of rehabilitation.

For forty years now the Moroccans have been making the best they could of the French protectorate, no matter how strongly they may have resented it. But in 1950 the Sultan suggested to the French Government that a new formula be evolved for Franco-Moroccan relations. When his request went unheeded, the Arab League took up the case of the Moroccans. The French invariably maintain that the Moroccan question is an internal affair of France, and that the Moroccans are not ready to govern themselves. But the entire Moslem world has sponsored the Moroccan claims to independence. Moreover, the Western democracies have decided that Morocco, as one of the vital outposts of Western defenses, should be the site of American airbases. It can no longer be claimed, therefore, that Morocco is an exclusively French concern.

FRENCH FAILURE IN MOROCCO

Future relations between the almost 400 million Moslems and the Western world may well depend upon the manner in which the Moroccan problem is solved. If the French say that Morocco is unprepared for self-government, the Moroccans point out that it was the admitted duty of France to prepare them for that task. If after forty years of tutelage they have not the required capacities, the responsibility rests on the protecting Power. What guarantee is there, the Moroccans are asking, that the next forty years would be any more profitable?

But this is only one item of a weighty indictment. France and her settlers in Morocco have lined their pockets, but the Moors have derived scant profit from the protectorate. Only 7.5 per cent of native children receive any education. Morocco has the highest death rate for children under one year (286 per 1,000). Nothing has been done to introduce democratic measures, such as free elections, a legislative assembly, freedom of speech or the right to found native trade unions. All these defects have convinced the Moroccans that France has been deliberately retarding their progress towards self-sufficiency. They also claim that since it is in the very nature of a colonial regime to act upon the principle "divide and rule," the French have

set certain sections of the population at variance with others. True progress and the introduction of genuine democratic reforms are impossible under a foreign yoke. Sooner or later France must come to understand this fact.

Today the nationalism of suppressed peoples has become so powerful a force that no amount of reasoning and no threat of bayonets can stifle it. The examples of India, Pakistan, Burma and Indonesia should be warning enough that the days of Moroccan subversion are numbered. If wisdom prevails, France will realize that it is more profitable to have an independent and friendly Morocco than to rule a discontented and seething country by force. If France is unable to be magnanimous, Morocco might easily become a second Indo-China.

The danger of such a contingency is that other discontents will come to a head once the charge is ignited, and Algeria and Tunisia, too, will go up in flames. Many of the troops that General Eisenhower is so anxious to have in readiness for European defense will have to be dispatched to North Africa.

French intransigence can hardly be defended on moral and ethical grounds. The continuation of a colonial regime might possibly be condoned if it were essential to world peace. In view of the hostile attitude of vast Moslem populations to the French protectorate in Morocco, however, it can hardly be regarded as a means toward keeping international peace. The granting of independence, on the other hand, is more than likely to improve relations between the Moslems and the Western bloc.

MOROCCAN ASPIRATIONS

The French have made far too much use of the bogey of communism, making communism a synonym for opposition. The Sultan and the nationalist leaders, without a single exception, are strongly anti-Communist. They desire a tightening of their links with the Arab world and a corresponding loosening of the bonds with France. But they are prepared to sign a treaty of alliance with France.

They are anything but xenophobes. In fact, one of the reasons why they resent the French protectorate is that it cuts them off from the rest of the world. Both the United States and Great Britain are very highly thought of in Morocco, and the Moroccans would like to establish much closer cultural, economic and personal relations with both these countries. At the present moment, however, French culture and French economy enjoy an almost exclusive monopoly in Morocco.

The Moroccans view their future independence in democratic terms. They envisage a constitutional monarchy with two parliamentary chambers and a free vote, irrespective of sex, race or religion. They are prepared to guarantee the rights of all national and religious minorities, and also the legitimate economic and personal rights of the French settlers who have established themselves in Morocco.

Much has been made of Morocco's internal conflicts in the past, when religious or racial minorities were persecuted; but the remarkable Moorish record of toleration has hardly been mentioned. It is easily forgotten that as far back as the twelfth century friendly relations existed between Morocco and the Vatican, and that a treaty between the Sultan and the Pope of that day assured full religious freedom to Christians living in Morocco. Under Pope Gregory IX (1227-41) there was a Catholic diocese at Fez, and one at Marraksh as well. The Pope even wrote a letter to the Sultan el Moumenin in which he expressed his thanks for the kindness shown to the Catholic bishop and the friars then resident in Morocco.

During the reign of many Moroccan sultans, Catholic nobles, knights and commoners served in the Sharifian army and fought side by side with their Moslem fellows. Throughout Moroccan history Jews occupied important positions at court, and many of them were able to prosper. The injustices that religions may have suffered now and again were one with those on Moslems by this or that Sultan. Such injustices came about through a particular Sultan's rapacity. The religion of the "offender" was irrelevant.

MINORITY RIGHTS

Both the present Sultan, Mohammed V, and all the important nationalist leaders have given me repeated assurances that all minority and religious rights will be guaranteed in the constitution of an independent Morocco. Since both the Sultan and many of those leaders have for many years had a number of Christians and Jews as personal friends, there is no reason to assume that non-Moslems are destined to unfair treatment. On the contrary, the nationalists welcome the work of the various Christian missions, since both Catholic and Protestant missionaries in Morocco perform educational, social and humanitarian work.

The building of American air bases in Morocco has been dragged into the controversy. Propaganda aimed at discrediting the Moroccans has been claiming that the Sultan is opposed to having these air bases within his Empire. French armed strength, he is supposed to say, is Morocco's only safeguard. Nothing could be further from the truth. True, the Sultan was not particularly flattered when neither American nor French diplomats considered it necessary to inform him that the bases would be established. Though the French may have been legally entitled to negotiate with the United States without first securing the Sultan's approval, courtesy demanded that both the United States and France should first approach the man who is, after all, the sovereign ruler of Morocco. In spite of that omission, the Sultan welcomes the establishment of the bases. So do the Moroccan people, who for the time being are still very pro-American.

But should the United States continue to support France to the detriment of Moorish aspirations, the situation might easily alter. Even the presence of

French troops might be no safeguard for the bases against the resentment of a nation convinced that it had been betrayed by the Western Powers. In a friendly Morocco the American bases would be perfectly safe without special armed protection. In a hostile Morocco, even armed protection will not guarantee their availability.

Thus on moral grounds and on grounds of expediency it would seem that a persistent refusal to accede to Morocco's claims is unjustifiable. However difficult the task of trying to reconcile the conflicting demands of the French and the Moslems, this is a task that United States diplomacy cannot safely neglect. No other Power has such material and moral supremacy. The leadership of the Western world has been thrust upon the United States. So the United States must lead, and must think in terms of world stability. If the Moroccan problem remains long unsolved, or if timid compromise leads to a partial solution which satisfies nobody, millions of Moslems, sickened and frustrated, might easily switch their allegiance to freedom's bitterest foes.

How many Catholics actually go to Mass?

Daniel A. Lord, S.J.

RIGHT NOW for a good many reasons, it is a hot question: how many Catholics really go to Sunday Mass?

I have no intention of pretending to answer. After all, I am not a parish priest, nor am I a member of a parish who Sunday after Sunday sits in church amid his fellow-parishioners and who might be vaguely conscious of a lot of important absences. I am only a man who has had in his day to estimate the size of a good many crowds and who has a great conviction that arithmetic is about the most important of the sciences.

We Catholics like to believe that we are a Mass-going people. Comparisons are often more comforting than odious; and when we contrast the crowds streaming to our parish Masses with the number who attend the one service at the Protestant church on the next corner, we are inclined to be complacent.

But comforting comparisons can take a beating from simple arithmetic. Letters from the chaplains who during war days met a cross-section of American Cath-

olics were not too reassuring. I recall one from a chaplain in occupied Germany whose Mass attendance on Christmas Day had caused him a bitter heartache. Some recent scientific studies have evoked more than normal gasps, protests, regretful restatements and passionate denials.

As one who has spent much of his life thinking of or handling or being responsible for crowds, I early learned one truth: it is very easy to overestimate a crowd. "By police estimate there were 40,000 people who saw the parade," reports the daily papers. Forty thousand are a lot of people. Yet local and civic pride can make 20,000 sound twice that size. On the other hand, if a Democratic paper is reporting a Republican demonstration, 40,000 sounds much more comforting than the 55,361 who actually came.

I learned early how to use mathematics on crowd estimates. It is easy enough when there is a box office involved. "We had 5,000 people at our show," boasts the amateur managers. But the boast has a way of melting away when, at a dollar a person, it turns out that the box-office receipts were actually \$3,463 and an unexplained 21 cents. "We had at least 15,000 for our rally." Wonderful, if true. But of 10,000 programs printed for free distribution and given out lavishly some 2,000 still remain.

Since I love my fellow-Catholics and long to believe that they do not commit the mortal sin of missing Mass, I began some years back to use my mathematical rule of thumb on parishes with which I came in contact.

When I visited a new or unfamiliar parish—and I visited many of them in the course of my work—I always asked the parish priests: "How many families in your parish?" Invariably the pastor had the answer to that. Later I was to discover how inaccurate that answer well might be. For many a Catholic family lived socially camouflaged within the parish boundaries, undiscovered until some accident or burst of zeal or parish census cut through their protective coloration.

"We have about 500 families that we know of," the priests might answer. Or 1,200 or even 2,000.

RULE OF THUMB AT WORK

I mentally multiplied the number of families by four. Most American Catholic households would show at least four people of church going age. So St. Sophronia's had 2,000 Catholics who should be hearing Mass. As the pastor took me through his church, I counted seating capacity: 400 people. After that it was simple.

The six o'clock Mass brought out 50 of the very faithful—devout, slightly bedraggled and energetic—who fitted in the obligation of Mass before their other Sunday pursuits. The second Mass at 7:30 brought out 150. The Children's Mass was near capacity, 400. The crowd dropped to 300 for the High Mass. Then came that deceptive, astounding, last-Mass crowd. Every seat taken; solid ranks of standees in the back of the church, and an overflow on the church steps. Ah, the proud thrill of that last mass, 600 people trying to get into 400 seats—and 15 people going to Holy Communion.

Fr. Lord is very well known as writer, lecturer and sodality director. His thesis is corroborated by an Air Force chaplain who told us lately that the religious census at his base showed that fifty per cent of the Catholics, mostly recent enlistees, had not made their Easter duty during the past year.

St. Sophronia's is an excellent parish; so after dinner, my little problem in addition showed that 1,500 people had attended Mass—out of a probable 2,000. Allowing for sickness, young mothers, absences from home—well, not bad. Quite different from St. Malachy's with its 6,000 parishioners (on the books), where the 750 seats were occupied of a Sunday by six congregations totaling around 3,500. Or the little church in the heart of the solidly Catholic national group whose 350 seats were ample for five Masses and less than a thousand people out of the teeming multitudes who in any census called themselves Catholic.

Slowly I came to the conviction that if all those in a city who were listed as Catholics were to come to church some Sunday, we'd have to call out the traffic squads. There would not be nearly enough pews in the city's apparently numerous churches to hold them.

Fortunately or unfortunately, no such emergency has ever arisen. When the famed parish missionaries come, the eloquence of the speakers and the drive of the pastors pack the evening services for the men's and the women's weeks. About 700 men and 800 women attend their respective services. In the daytime, 500 children make a wonderful showing in a church built to seat 600. The fly in the ointment is that the pastors confidently claim close to 7,000 parishioners.

WHY NOT FIND OUT?

I am not saying that church attendance is good or is bad. I am merely suggesting that it might not be difficult to find out with close approximation what it actually is. Any priest can do it. Any interested layman could handle the simple calculations involved. Just take the number of families claimed by the parish and multiply by four. (This does not take into account the large number of Catholic families who manage to get by without being recognized as such. A great many Catholic families are far beyond the suggested average of four. And many a parish in a larger city is honeycombed with multiple dwellings and boarding houses that are extremely difficult to estimate.)

Next discover the seating capacity of the church. Then add the parish attendance of a normal Sunday morning, not Christmas or Easter; not a sub-zero day or one strongly suggestive of a round of golf. There you have your approximate answer to the question: "How many Catholics actually go to Mass?"

For me the answers have often been horribly discouraging. When apparently scientific reports confirm my rule-of-thumb findings, I have not been too surprised. A lot of Catholics go to Mass. But a great many of them simply do not. We have built our churches ample and hospitable; yet if their capacity is taxed once on Sunday we are misled into feeling that they are constantly crowded. It takes a lot of people to fill a church four to seven times each Sunday. Many of us might be unpleasantly surprised if we applied simple arithmetic to our own parish church and wrote down the final answer. But it might be a very wise thing indeed to try.

FEATURE "X"



Mr. Daly, whose Feature "X" "Mary's beads" appeared Dec. 12, 1951, is the author of *A Song in His Heart*, a biography of James A. Bland, the Negro who wrote "Carry Me Back to Ol' Virginny."

PROBABLY one of the most modern churches in the country is Our Lady of Lourdes in Bethesda, Maryland, just a mile or so outside the nation's capital. At night, and from the outside, it could easily be mistaken for a motion-picture theatre, or maybe the administration building on a college campus, but attractive.

On the inside you get another idea of theatre since the floor is slanted. And then, you become acquainted with the library.

After confession and waiting for a friend, I wandered into the library one night not long ago—and almost got locked in for the night, it was so homey and cozy and comfortable. So inviting.

There was a chair there that intrigued me. You got in it and you didn't want to get out. And books all around. Good books, too.

Then began a constant stream of teen-agers, boys and girls in quest of books. They packed the library. They had gone to confession and after confession had come into the library. It dawned on me then that somebody had had an idea—to offset, counteract, the influence of the corner drug store with its rack of lurid literature, the quarter books, the dime books, the girlie-girlie books.

When the new church was built at Our Lady of Lourdes, someone suggested there should be a quiet corner for the regular Sunday run of newspapers and periodicals, the diocesan paper, pamphlets and tracts, brochures, the old reliables like *AMERICA*, the *Sign*, *Messenger of the Sacred Heart*.

That was done and then somebody added the chair. The chair did the trick. A man sat down and another saw him looking so comfortable and wanted the chair. So the second chair was added. And then a bench. And the first thing you knew the library was on its way when a couple of folks brought over some books—new and old.

And then there was a shelf set aside for a sort of lending library. You just put down a dime and took a book, for a week if you wanted it that long. Or until the next time you came back to confession—or to one of the early morning Masses.

And all the time the church was becoming a little more popular. It was always popular, of course, but now more than ever. The books helped.

That was a Saturday night excursion into a church library and curiosity drove me back on a week-day afternoon, just as school let out. There was the amazing sight of boys and girls going into the church for a short visit before the Blessed Sacrament and then for a quiet hour in the library. Probably doing homework, for all I knew, or merely browsing through the books. Anyway, they were happy—and it took them away from that other literature.

Just the other day I met up with an old pal of mine, a priest, and told him about this intriguing project over at Our Lady of Lourdes. Said he: "Hooray for that pastor—or whoever it was that started the library. All I've ever wanted to do was have a grand room in some part of our church to be used as a library. I'd even go so far as to put a television set in the library, though television is said to be the enemy of reading."

The library in the church at Bethesda has worked wonders according to some of the parishioners. They have no librarian, as such, but there is a library committee and some of the people serving on that committee are experienced librarians. That helps some. They know just what to do with the books, how to display them to advantage, how to call attention to "must" reading. And the room also drums up business for church periodicals and papers. It works two ways. As one of the committee said: "It takes the kids off the streets and the streets off the kids."

There is talk now of enlarging the library facilities. That could be done by making a play for all age

groups. The night I was there I saw old men and women looking the books over. On the afternoon visit there were even pre-school kids. And all some one had to do was start a story hour and a good many mothers would be free to do a lot of housework with juniors off their minds.

Churches are nice places to go to, if you're in the mood, or even if you aren't in the mood. But many a vestibule of a church is a cold, draughty place. That's the spot to put in a reading room, maybe with an old pot-bellied stove or an electric heater in the absence of a fireplace. But something to make the place cozy, anyway.

And what if the bums came in? Well, they're God's "chillun" same as the rest of us, and it doesn't take much urging to go from a church library to a communion rail, once the mind has been fed on something substantial in the way of good reading. It doesn't have to be literature, either. Just reading matter. In my short foray in this library I noticed that one of the most popular books was Thomas Merton's *Seven Story Mountain*. There were three copies and all showed signs of having been read and re-read and read again. And so, too, the booklets of Father Daniel Lord, laborer in the Lord's vineyard.

It wouldn't take long to start one of these church libraries if each one of us gave a book or two and the pastor accepted them. I got a book somebody can have for the asking. And it's a good book, too.

JOHN J. DALY

Mythic bear or American cathedral

Thomas J. Beary

In Europe, where "literature is an index of civilization," books have replaced movies as the leading cultural ambassadors of the United States. So says Perry Miller in a provocative article in the *Atlantic* (December, 1951), who goes on to claim that it is our "violent" fiction like *The Grapes of Wrath* and *The Sound and the Fury* that has been moulding Europe's picture of America. Caldwell, Cain, Farrell, Fitzgerald and Sinclair Lewis are everywhere popular, and the names of Dos Passos, Faulkner, Hemingway and Steinbeck have become a "magic incantation."

One might ask, with John Lehmann, if this encounter with our naturalistic fiction has not generated abroad despair of American civilization. No, replies Dr. Miller. Europe, "tired and exhausted," confronted with the Soviet menace on the East as it struggles to rebuild after World War II, has found in Caldwell and company an index to the vitality it desperately needs. Even the common man who reads our "violent" fiction as factual reports of the American scene is impressed; and

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the intellectuals, who realize that Faulknerian primitivism and Hemingwayesque violence were not intended to mirror America, have not failed to discern the "real" United States through the storm of prose.

Our violent novelists reflect this essential America—in contrast to the censorious and reactionary America at which they strike—because, Dr. Miller explains, they are part of it. Their books are really extensions of the nation's folk literature, replete with reckless exaggeration and audacious ridicule. Lennie Small and Jay Gatsby are expatriates from the ingrained American

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"cult of immensity," blood brothers to the gigantic bear of the North Woods legends or to the great white whale. "Sordid, terrifying, hateful" though they may be, these characters and the novels which portray them reflect a dynamism truly and profoundly American. They are hymns to elemental man and, concludes Dr. Miller, implicit guarantees to embattled Europe that she can look with confidence towards the United States in this critical historical decade.

Let us, like Dr. Miller, forego any examination of the literary qualities of the books in question—although the "magic incantation" has written some magnificent prose—to take up the discussion at the level chosen by the Harvard professor. Can we agree that America's violent fiction is doing a good job in shaping Europe's appreciation of the new Colossus of the West?

Let's look first at the impact of our violent novels on the common European man who reads the novels like comic books and is incapable of seeing the "real" America behind its naturalistic billboards. For this wretch, the Jeeter Lesters and the Snopes are citizens of the United States. As far as he can see, in America your neighbor would probably be a sot like Joe Harland, a prodigal ex-gangster like Jay Gatsby, a glib fornicator like J. Ward Moorehouse, a Marxian like Fenian McCready, an ex-convict like Tom Joad, a murderer like Clyde Griffiths or an idiot like Lennie Small. You live, he reads, in abject terror like Caldwell's Negroes; are uprooted from your land like the Joads; hunted by killers like Ole Andreson; are a victim of sadists, like Temple Drake; and finally cremate yourself like Stan Emery, provided you are not first executed for a crime you didn't commit, like Popeye, or lynched, like Goodwin.

For him, the midwest is a wilderness of banal villages; New York is a Babylon strewn with headless suicides; California is a rack for the migratory poor, and the South is a suburb of hell. Lust, banality, madness, violence, despair—these are the notes which roll monotonously from the literature which, according to Dr. Miller, best represents this nation to our Western allies. Of course there are other notes too, even for the critically unwashed: heroism, endurance, sincere sympathy for the underdog; anger, honesty and obstinate human dignity. But cumulatively it is the sound and fury of violence which rises out of our naturalistic novels and requires Dr. Miller to label them "sordid, terrifying, hateful." Gerald W. Johnson has indicted the authors of such novels for literary treason against the United States.

But what about the European intellectual? First of all, we may presume that he is quite capable of recognizing that our violent novels represent some of the very best—and worst—prose written in the twentieth century; because he has read more widely than the common man he will be capable of appreciating the stature of the "magic incantation" and of observing its influence on such authors as Simenon, Sartre, Vittorini and Berto.

Second, he will certainly have the acumen to pene-

trate to Hemingway's sustained affirmation of human dignity and to appreciate Faulkner's terrible indictment, couched in his uniquely rich American diction, of his beloved Southland; and he will be able to perceive something more than banality and lust in Dreiser, Farrell and the others.

But this intellectual will also be capable of reasoning that there must be fire where there's smoke; and since he has been getting little else from our violent fiction for some fifteen years than smoke signals to the effect that there's something "sordid, terrifying, hateful" in the United States, it would be unusual if he did not conclude that there was something smouldering in America—something like the Bill of Rights, or moral responsibility, or national maturity.



Furthermore, if we grant Dr. Miller's premise that the European intellectual finds in our violent fiction symbols and evidence of America's primitive dynamism and its present coiled strength, it is by no means clear that the books in question have performed a laudable ambassadorial function. It seems to me that it is not so much American strength that the European questions (he saw enough of that in World War II), but our responsible use of that strength. Admittedly, the United States, with its great resources and its stockpile of atom bombs, is the preeminent power in the contemporary world—but, for Europe, for mankind, this is a precarious preeminence if it is not accompanied by a greater maturity and a greater national discipline than is implied in America's violent fiction.

And lastly, I wonder if Dr. Miller's sampling is inadequate or if he merely assumes that secularism has made such inroads among European intellectuals that they are now capable of reasoning only naturalistically (that is, never allowing for the supernatural). Even if Dr. Miller is convinced that the European intellectual is secularist, a re-reading of Dawson's studies on the relation between religion and culture might have made him hesitate to present his thesis. And a more extended stay in Europe and a wider itinerary might have convinced him that Christianity is by no means an impotent factor in European intellectual circles.

He might, for example, have consulted de Gaspari, Adenauer, Gilson, Dali, Karl Adam, Danielou, Von le Fort, as well as the men behind *La Revue Thomiste*, *L'Osservatore Romano* and *Lumen Vitae*, to mention just a few among Europe's intelligentsia who have not entirely rejected supernaturalism. Is it likely that these people will be profoundly impressed by the implications in our fiction of a troglodytic "immensity," an exclusively naturalistic dynamism, an America as remote from the sacramental universe as Falstaff is from the Desert Fathers?

Stepinac and Mindszenty will hardly be comforted by Dr. Miller's article—or by his America; they may have difficulty perceiving a semantic difference between America's naturalistic North Woods bear and the Russian materialistic one. They realize that if Europe is to be saved from the Bear that walks dialectically, it will not, in the final analysis, be saved by the naturalistic America implied in our fiction and expounded by Professor Miller, but by the spiritual dynamism which alone sustains millions of Christians behind the Iron Curtain. We can, I think, reasonably conclude that neither Dr. Miller nor the fiction he champions is doing a better ambassadorial job for the United States among Europe's Christian intelligentsia than they did among its common readers.

The casual American tragedy of naturalistic fiction and naturalistic interpretation will continue into the foreseeable future because our writers and critics are, by and large, children of the twentieth century, in the dawn of which were the shadows of Marx and Freud and the enormous footprint of evolutionism (90 per cent reconstructed). Take a ton of technocracy, Teuton of war, a heavy incidence of liberalism. Mix. Add scientific methodolatry, pragmatism and Progressive Education. Spread over all the metallic glitter of materialism—and you have the world wherein our writing is written and appraised. It is an autotelic, autodynamic world, with latitude, longitude, but not eternitude; and our literary interpreters walk its chrome and nylon surface and quite understandably fail to attain the supernatural dimension.

There may be compassion and realism, poetry and power in America's naturalistic fiction, and—in the case of Faulkner at least—the gathering moral vision, the persuasive talent of the major writer; but even the most memorable characters of the "magic incantation" are of the earth, earthy; we look in vain for the universally valid picture of integral man, man of spirit as well as flesh, clothed in grace as well as the strait-

jacket of environment. At their best, our naturalistic novelists mirror, with a beauty that is no less poignant because incidental, contemporary man lost in a Waste Land of his own making, hungry-hearted for the spiritual city beyond the temporal horizon.

The contemporary American experience, which, after all, is the human experience delimited by God to a certain time and place, can be fully interpreted only by writers who are vitally in the twentieth century but not exclusively of it; who understand the meaning of integral man and view him from the double perspective of time and eternity.

These writers, if they wish to attempt the full American narrative and suggest to Europe that somewhere between New York and Hollywood there is a cathedral as well as a cult of immensity, cannot, of course, be propagandists, pseudo-artists dealing in abstractions and Utopias, incapable of appreciating the deep and valid insights of our naturalistic writers and of utilizing the splendid technical accomplishments of the Faulkners, Hemingways and Dos Passos. They must realize that the artist wears one of the most beautiful of the many masks of God, as inexplicable, within reason, as the masks of philosophy and theology and logically distinct from these. They must maintain their artistic integrity against the mob, the politician, the philistine—and the naturalistic critic, remembering that violence is not necessarily power, bestiality is not love, and man not merely a product of heredity and environment.

We do not have many writers like this; we do not deserve many. But a time will come when the nation's dynamism will be more spiritual than physical and the majority of our novelists will record the change. But that will be when the lion of Charles Williams will lie down with the North Woods bear and when Europeans won't really need to look in our novels to realize that somewhere between New York and Hollywood there is an American cathedral.

The war rewaged

THE STRUGGLE FOR EUROPE

By Chester Wilmot. Harper. 717p. \$5

In 1939, England had radar stations and good ground-to-plane radios. Germany had indifferent radar instruments and no way of sending messages between ground and planes. The British knew the strength and course of oncoming planes from their radar, and then ordered concentrations of their planes against the invaders. The Germans could not locate the defending planes, nor maneuver their own planes to meet their enemy. In spite of a 3-to-1 superiority, Germany lost the air battle. So many German planes were destroyed that the German air force steadily dimin-

ished in number, and finally became the weaker.

All this is explained in Chester Wilmot's new book. The author was a British war correspondent and a good one. He followed the Allied armies from the Normandy beaches until the surrender of Germany. But the book is not about what he saw. He has written a history, based not upon personal observation, but upon documents which he diligently gathered. The British and Americans allowed him to inspect their records and the vast number of papers captured. He listened to the testimony at the Nuremberg trials, and interviewed many German officials. The bibliography consulted by him consists of 86 American, British and German books, and two Italian. No French or Russian references have been noted.

The captured German papers pro-

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vide much interesting material. They are remarkably complete, even as to matters which it might be supposed would be concealed. Deaths (executions) in concentration camps, running to hundreds a day, were carefully listed, showing full name, date, hour, minute and cause of death (usually heart disease).

From such interesting sources Wilmot has written an outstanding history, supported by a full documentation, from both contending sides. It is all woven together into an exciting and absorbing story.

Wilmot believes that Hitler's plan to invade England in 1940 was aban-

done owing to the strong British air and naval forces. This reviewer doubts that there was a real intent to invade England. Preparations for the invasion gave training to the staffs, explained to the troops why they were not returned to their homes, and sought to distract Russia's attention from the danger of being herself invaded.

Spain's Franco, as disclosed from original records, never agreed to enter the war on the German side. When German troops arrived at the Spanish border he had agreed to a suggestion to consider that he do so. On February 26, 1941, the Caudillo by letter begged Hitler no longer to count on Spain's joining him, as it was apparent that Spain had little to gain, and might lose very much, by entering the war.

Hitler had studied strategy thoroughly. He was by no means just an ex-corporal. Confident in what he had learned, he did not hesitate to disagree with his generals. His unparalleled successes in the early part of the war made him supremely satisfied that his generals were confirmed pessimists. He listened to what they had to say, but usually substituted his own thought-out plans. Hitler made strategical errors, but it hasn't been proved that some other German would have done better.

How our difficulties with Russia began are explained. President Roosevelt in April, 1942, wired Moscow that he had in mind an important military plan, but that before undertaking it he desired Russian advice. Six weeks later Molotov arrived in Washington where the President suggested a second front in Europe that same year. Molotov was delighted and was authorized to wire Stalin that it would be carried out. General Marshall had previously assured the President that this plan was feasible, but he now reconsidered and took a contrary view. The President thereupon told Molotov that the proposed second front would have to be postponed to some later period. Molotov refused to accept the President's withdrawal of his own plan, claiming that a promise by the President of the United States was binding.

At the end of August, 1944, after the great defeat of Germany in France, Hitler was urged to ask the Western Powers for peace. Hitler was not adverse to this but considered that it would be useless to do so at that time. The minutes of that meeting quote Hitler as stating:

The time is not yet ripe . . . at a time of heavy military defeats it is quite childish and naive to hope for a moment favorable to seeking peace . . . The time

will come when tension between the Allies becomes so strong that, in spite of everything, rupture will come . . . one must await that moment.

That moment came, but too late to save Hitler and Germany.

Wilmot believes that the United States was suspicious of Britain. Its Prime Minister was admired, but Americans thought he was primarily watching for gains for his own country. Consequently they opposed Churchill's plan to attack through the Balkans, and insisted on going forward with the war against Japan. Churchill was of the opinion that if Germany were defeated Japan would surrender, and that it was useless to push the war against her.



War generals are freely criticized. None are found perfect. Eisenhower is represented as having a wonderful talent to listen and work out a compromise provided he could get all concerned together. When this could not be done, Eisenhower was open to persuasion by the last strong man to whom he talked. At the end of September, 1944, Patton asked for gasoline to enable him to dash deep into Germany. Montgomery demanded that it be given to him so that he could advance. As there was an insufficient supply on hand to satisfy both Generals, Eisenhower divided what there was between them. Neither then had enough to accomplish anything important. This gave the Germans the breathing spell they needed to organize a new army which prolonged the war well into the next year. This criticism does not cover other worries that General Eisenhower had at that time—such as driving the Germans away from Antwerp—but it is largely correct.

Bradley is recognized as a great tactician but wanting in strategical knowledge. His great success was the breakthrough in Normandy, which had been planned by Marshal Montgomery. Afterwards, notwithstanding that Bradley's forces were the strongest in

France, he limited his maneuvers to straight frontal attacks. Again this is true, but Bradley was obeying orders and was not free to do as he might otherwise have done.

Montgomery is criticized for lack of tact, such as claiming that it was he who saved the Battle of the Bulge. Montgomery at that battle did do well, but it was unfair not to have given open credit to the Americans for some wonderful fighting in that hard-fought campaign.

Few will contradict Wilmot in his conclusion that there were two outstanding war errors during World War II. These were: for Hitler, underestimating in 1941 Russia's military strength; for Roosevelt, underestimating at Teheran and Yalta Russia's political intentions. The first led to Hitler's downfall; the second has brought unprecedented troubles to the United States which are yet far from being solved.

The Struggle for Europe contains some errors in dates and minor matters. These are but small blemishes in a splendid work. It is a scholarly and stimulating book.

CONRAD H. LANZA

The war hardly begun

THE GEOGRAPHY OF HUNGER

By Josué de Castro. Little, Brown. 337p. \$4.50

Dr. de Castro, Executive Chairman of the United Nations' Food and Agriculture Organization, is one of Brazil's best known scientists, a medical doctor, a geographer and nutritionist. He has also written a novel—a fact which may explain the narrative skill which is evident in this extraordinary book.

The author hurls himself with gusto at the vast problem of hunger. He writes as a scientist, but his book was clearly composed for a wide audience, for de Castro is a man with a mission. His mission is to bring into the open the "taboo" subject of hunger. Our society, which has produced thousands of books on the art of war, has kept what he considers a conspiracy of silence on the question of world hunger; we are, in fact, afraid to face the profound social and economic demands that any real solution to the problem would impose upon our wealth and comfort.

By hunger the author means chiefly "hidden" hunger, undernourishment and malnutrition, but he covers the field up to and including starvation. He shows that hunger, though a universal phenomenon, is not the result of any natural necessity. It is, in the

great majority of cases, a man-made blight which has become "normal" in the most varied parts of the world. This world of hunger he analyzes, both in its universal components and its regional peculiarities, and points out that in our shrunken world hunger anywhere threatens society everywhere, in one way or another. As we stir the cream into our coffee, we might ponder famine in India.

The author holds as crucial the proposition that overpopulation does not cause starvation, but that starvation is the cause of overpopulation. This seeming paradox is explained by animal experiments which indicate that hunger increases fertility, and by noting the fact that the birth rate is highest among ill-fed peoples and lowest among the well-fed. The way to population control, then, is the elimination of starvation; scientifically, birth-control avoids the issue. This book will be a profound irritant to the messianic birth-controllers. The author regards those who say that our salvation lies in a forced reduction of the world's birth rate as old-fashioned, unscientific. He has a special scorn for those who accept neo-Malthusian theories, the while they defend and benefit from the imperialist economies which foster hunger and what is commonly termed "overpopulation."

Dr. de Castro believes that unless we face the problem of hunger, which is eroding the human race, we may have to face the terrible paradox of a depopulated world that is still rich and fertile. He says, and few will dispute him, that the first requisite for social stability is the conquest of hunger. His recipe for feeding the world involves better use of land, the application of new scientific methods, etc. His statistics, especially on the amount of arable land unused today, are truly impressive. Even allowing for the error inherent in such tabulations, it is still clear that man cultivates only a small percentage of the land that could be made to flower, and that almost everywhere the volume of food production could be greatly increased. There remains of course, the serious problem of distribution, which is capital.

This is an important book, one which will not add to American smugness, for it calls our own South one of the great hunger areas of the world, despite recent improvements. Happily, it is not so technical that the general reader cannot profit from it. It will serve to disquiet the spirit of the isolationists who would preserve the taboo on hunger by their rejection of aid to their hungry brothers across the world.

RICHARD V. LAWLOR

The war unending

SATAN

Edited by Bruno de Jésus-Marie, O.C.D. Sheed & Ward. 506p. \$5.50

If you are at all interested in the devil you will find something to your taste here. The person of Satan—for he is a person, even though some of the writers go far towards denying it—is the only principle of unity in this collection, but around him are gathered studies on the theology, mythology, iconography, etc., of the Fallen Angel. Thirty-two different hands have written it (originally in French). The quality of the whole is as varied as the diversity of authors and aspects.

The first of the five sections gives the facts of revelation and reason on the fallen angels, with emphasis here and elsewhere on their leader. Two points stand out: that there is an adversary who hates us and that he can act against us only as much as God lets him. It is dangerous either to disbelieve in him or to believe in him too much, that is, to think him independent of God. Disbelief makes us unable to deal with his attacks; too much belief sets him up as a quasi-equal of God, the heresy of Manichaeism. The balance to be maintained between these extremes does not seem hard to gain at first, but a deal of terror can be aroused by the study on St. John of the Cross. For he seems to teach that God has given Satan permission to enter us and work almost at his will. If this were true the practical effect of his teaching could easily be the same as that of Manichaeism; but it is, I think (and hope), too strong an allegation. The late Walter Farrell, O.P., and Bernard Leeming, S.J., have done the most solid work in this section.

The next, on the devil outside Christianity, has two noteworthy studies: "The Adversary of God in Primitive Religions" and "The Prince of Darkness in his Kingdom," a presentation of Manichaeism. These are informative and intelligible. Belief in an adversary of God—though in distorted form—has survived among many people who doubtless have had no other revelation than that handed down from Eden. The expression of this belief has the appearance rather of a myth than of a revelation, but it is closer to the truth than the full-blown heretical flower of Manichaeism. The "most curious . . . perhaps . . . most fundamental feature" of the heresy is that its Principle of Evil knows things so dependently on their presence that it seems to have hardly more than sense knowledge. This

New Books

THE ART OF PREACHING

By Ferdinand Valentine, O.P.

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surely involves a contradiction in the system, which is not surprising.

Possession is the topic of the third section. By far the best studies are those which touch on the criteria for possession and the concomitance of neuroses—and psychoses—with possession. The meaning of the criteria and their application are well explained by F. X. Maquart. He is quite ambiguous when he treats the speaking of unknown tongues, but the excellent note of Father de Tonquédec clarifies this point. All those possessed, we learn, have psychopathic tendencies, which partially dispose them to possession. This will excuse the inconclusiveness of the authors who are so hesitant to decide that possession was a fact in the cases given. Nothing, however, can excuse the simply fragmentary notes on "The Confession of Boullan," and this is true also of "Angel or Monster?" in the first section.

The fourth section, on the devil in art and literature, will be the most unsatisfying for the "average" reader. The space given to art is relatively short, but there is much for Milton, Blake, Dante, Balzac, Dostoevsky and others. It is evident that the wide background of reading necessary to follow through with this section will be had by few. To be sure, the lack is in the reader, but the question

arises whether this section is not too specialized.

The collection ends with a two-article section on Deicide.

My over-all opinion is that here is a worthwhile collection with defects arising from an attempt to cover too much ground. The reader should go over the first two articles carefully. Then he should read here and there as he chooses, with reserve, however, and a recognition that the authors often have to assume as understood much he will want to have explained.

JOHN MANNING FRAUNCES, S.J.

THE GROVES OF ACADEME

By Mary McCarthy. Harcourt, Brace. 302p. \$3.50

The progressive college and the dilemma of the liberal are brought under the cool, detached scrutiny of Miss McCarthy in this entertaining novel, and if the high-powered lenses she uses are not rose in color, neither are they jaundiced. Unlike stories of faculty life in which marital aberrations, departmental politics and social ambitions bemuse the reader, this one concerns itself with ideas, with the thinking and talking which seem to

be the occupational hazards of the academic profession.

Henry Mulcahy was taken on at Jocelyn College as an instructor after his loyalty had been brought into question at a Western college. He is a brilliant scholar, a Joyce specialist, with several publications to his credit, and a reputation for advanced left-of-center opinions; he is an inefficient teacher, contemptuous of the progressive school, resentful of his low status and general lack of recognition.

With four children and an ailing wife, he feels a claim upon the world at large; consequently, he sees persecution in the letter which announces that his contract will not be renewed. In keeping with his whole nature he does not hesitate, by manipulation and deceit, to do a little persecuting on his own.

Prime target of his attack is Maynard Hoar, president of Jocelyn, professional liberal, practising progressive, hearty, likable, studiously informal, sympathetic to causes. He is also the harassed administrator, caught between the college's extremist principles and the stony facts of life as seen in the bursar's office. Having given sanctuary to Mulcahy, he capitalizes on the attending publicity, breaking into print as the shining foe of the witch-hunt. His vulnerability prompts the nature of Mulcahy's attack: he claims to be a Communist. An involved and frequently amusing conflict ensues. Maynard Hoar has every reason to regret his gesture to the luckless Mulcahy—" . . . like all martyrs, when you get to know them, he turns out to have quite a chip on his shoulder."

Who is the victim in the conflict? With admirable objectivity, the author leaves the decision to the reader. Mulcahy's supporters are cleverly drawn; they react as individuals with the confusion of motives, emotions and self-interest to be expected of complex persons. Mulcahy works upon the students and the reader catches a few glimpses of their side of the progressive picture. One droll sidelight is the rebellious approval given to the Mulcahys' rigid chaperonage by one element in the student body—hardy survival of the conformist in man.

There is a vast amount of talk in the book and the talk is good; a sensitive ear has caught the nuances of these campus conversations and a skillful artist has reproduced them faithfully. Being a firm believer in the ear's importance in the enjoyment of a book, I read long sections of this one aloud, just for the delight in finding the familiar captured on paper. Mary McCarthy's version of a poetry conference is satire to be treasured.

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Some of us may have moments of painfully keen awareness, but in the interests of charity or for reasons of personal comfort, we screen the piercing light. There is, therefore, a vicarious satisfaction in sharing Miss McCarthy's aloof vantage point, standing by watching as she impales the follies and the foibles. For all her deadly accuracy, there is a kind of disinterested compassion; if she has no panacea for the personal difficulties of a Henry Mulcahy or the professional bedevilment of a Maynard Hoar, she sees them and their problems from all sides; the damning and the extenuating elements get a fair hearing. And with all the evidence in—who will be the first to offer a thumb-nail solution?

MARY STACK MCNIFF

BLESSED ARE THEY

By Frank Baker. Newman. 178p. \$3

Each of the eight short stories in this book receives its title and its theme from one of the Beatitudes. These stories were written, the author, an English convert, states, "with the intention of bringing before modern readers the power and beauty" of the Sermon on the Mount. Insofar as they tend to show, some more successfully than others, the Beatitudes in reference to everyday modern life or to situations which might conceivably be faced in our day, they do illustrate, if only discursively, the words of Christ.

The first story, for example—"Blessed Are the Poor in Spirit; the Kingdom of Heaven is Theirs" (the Monsignor Knox translation is used throughout)—opposes an old woman and a representative of the County Council. Mrs. Jenner is being forced to vacate her cottage to make way for progress: a new aerodrome, in this instance. The old lady's poorness of spirit is conveyed principally by her old country talk and her gentle, yet definite, determination to depart on her own terms. This story is an effective one, perhaps the best in the book, yet if one had come upon it in another setting and without the present title, would one assign the First Beatitude to it as theme?

"Blessed Are Those That Mourn" shows how a man whose wife and son have been killed in an accident can come to say: "This is a fact. But it isn't all the truth." In "Blessed Are the Patient" a young Irishman who lacks the learning to become a priest works out his destiny by becoming a lay guide in the catacombs of Rome. In the final story a young schoolmaster and his sister "suffer persecution" for harboring a possible (one

cannot be certain from the text) criminal.

The less successful of these stories occupy a curious middle ground between mere pious ranting and artistic accomplishment; the best of them make one wish to see more of Mr. Baker's work.

RILEY HUGHES

THE DRUM SINGERS

By Lau Shaw. Harcourt, Brace. 283p. \$3.50

Lau Shaw has chosen for his latest novel two permanently interesting themes. By tracing the fortunes of a family of drum singers in Chungking during the last years of the 1930's, he has shown the impact of war on the ordinary Chinese civilian, and at the same time studied a culture that is undergoing sudden change.

There is no plot as such to *The Drum Singers*. Instead we follow the characters through several years in which each undergoes considerable alteration. Pao Ching, the head of the drum singing troupe, is the only fully developed character, and it is he who carries the book. A sensitive artist in a form of folk art unfamiliar to the Western reader, but having its analogs in the bardic traditions of European countries, Pao Ching is a constantly sympathetic figure as he cares for his often difficult wife and brother, sees his daughter make an unhappy marriage, and finds that his adopted daughter has accepted the untraditional ideas of marriage and love that are changing China.

It is unfortunate that the wife remains a caricature, and that Mr. Shaw was not able to develop the story of Lotus Charm, the adopted daughter, at an adequate emotional level. Many of the minor figures also remain caricatures, particularly the irritating Tang family. The style is at times awkward, perhaps because this is a translation: the awkwardness is not sufficiently bothersome to prevent the life of the novel from coming through to the reader.

Particularly praiseworthy is the restrained handling of the action, which might easily have been overdone, and the background of war. No battle is seen: there is merely the evacuation of cities, the falling of bombs on Chungking, the wreckage of a theatre which is stoically rebuilt, and a death in the family; but the impact of war on the average civilian is felt all the more through the understatement. For an American reader the novel has the added fascination of an unfamiliar culture as background to an often charming, often moving story.

JOSEPH P. CLANCY

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THE RISE OF MODERN COMMUNISM

By Massimo Salvadori. Holt. 318p. \$2

The author of this surprisingly short and concise book does not pretend to open new horizons on the rise of modern communism. All he wants to do is to bring together reliable information about the most detrimental and dangerous process unfolding in the modern world, and to offer statements about the salient points in a form easy to remember.

He starts with the emergence of utopian socialism early in the nineteenth century, goes rapidly through

Marx, pays more attention to Lenin, the Communist revolution in Russia and the early phase of the Comintern activities, but dwells longer on the developments between the two world wars, during the last war and after its end, in both communist controlled areas and outside them. The book ends with a section entitled "What Next?" which shows, first, the impossibility of the liberalization of the Communist regime and, second, the possibility of its gradual weakening, through adverse conditions as to the selection of leaders and through the creative exertion of human minds.

The story is told simply and, in general, correctly. Only on rare oc-

casions does the author slip into widespread but fantastic myths, such as the existence, within the Imperial Government of Russia, of influential groups which wanted peace at any price. The author is less successful in his itemized summaries, especially of Lenin's doctrine (twelve points) and of communism in action (twenty-two points). Nothing is wrong with the individual items; but they are not logically integrated and therefore miss the point.

The introduction, written by Norman Thomas, tries to persuade the reader that the socialism he represents is very much different from communism which he now abhors—though he once rejoiced in the Bolshevik revolution. He points to the fact that neither the Labor party in England, nor the socialist governments in the Scandinavian countries turned against freedom. This is not a final answer. On the basis of evidence available, one cannot predict whether long lasting and more complete socialism would not destroy freedom—not through the wickedness of men but because of the very nature of socialist institutions.

N. S. TIMASHEFF

THE SUNDOWNERS

By Jon Cleary. Scribner. 290p. \$3

Since this Australian novel is about migratory workers, it inevitably invites comparison with American novels in the same field, of which *The Grapes of Wrath* is perhaps the most representative example.

The first thing that will probably strike you is that Jon Cleary's people, Paddy the drover, his wife Ida and son Sean, exhibit none of the tensions, the insecurity of their American prototypes. It is true that Mr. Cleary, as he acknowledges on the jacket, set out "to write a novel in which the people weren't troubled by neuroses and didn't blame the world for their own shortcomings," but that is not the whole difference. Mr. Cleary could write such a story about Australia and write in honesty. It would be a little more difficult to write so cheerfully about the condition of "okies" in this country, even though one might avoid Mr. Steinbeck's bathos and prurience.

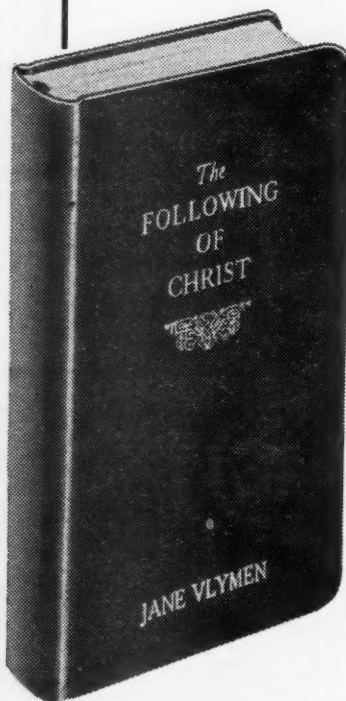
The real difference is that Australia's civilization is still partly agricultural and semi-patriarchal and the skilled sheep-drover like Paddy Carmody still has a place in that society. What is more, although he may never put enough money by to gratify his wife's dear ambition of a farm of their own, he has a *status* in Australian life; hence, his natural dignity is unimpaired.

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THE FOLLOWING OF CHRIST
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If the Australian commonwealth's industrialization continues at its rapid pace it may not be possible two decades from now for a migratory worker to be as free and self-respecting as Paddy. It is hardly possible in America today.

That is one of the fascinations of Mr. Cleary's freshly written, open-air novel. It recalls poignantly a simpler and an earlier time in American life, when a man with a wagon and a couple of skills needed not fear for the morrow. **WALTER O'HEARN**

THE FATHERHOOD OF ST. JOSEPH

By Joseph Mueller, S.J. Translated from the German by Athanasius Dengler, O.S.B. Herder. 238p. \$3.50

This book originally appeared under the German title, *St. Joseph—The Dogmatic Basis of His Special Veneration*, a title which is a more inclusive description of the contents than *The Fatherhood of St. Joseph*. Only six of the sixteen chapters deal specifically with Joseph's relationship to Jesus; the others discuss questions pertaining to Joseph's virginal marriage to Our Lady, his special privileges, his dignity, holiness, patronage, and veneration; and the question of including his name in the Canon of the Mass.

When the author, Father Mueller, was Professor of Dogmatic Theology at the University of Innsbruck, he delivered a series of lectures on the theology of St. Joseph during the winter session of 1934-35. These lectures were of such excellent quality that he received numerous requests to put them into permanent form. His book was published at Innsbruck in 1937, but almost immediately was threatened with oblivion because of the persecution of the Church by the Nazis. It is indeed fortunate that the lectures have now been translated into English, for the German book has long been unavailable and Father Mueller's synthesis of the theology of St. Joseph deserved to receive a wide international audience.

The book discusses all the main divisions of Josephite theology. In God's providence the source, as it were, of all Joseph's greatness was his virginal marriage to the Mother of God. Because of the marriage Joseph received the rights of a father over God-made-man; and as husband and father at Bethlehem and Nazareth he was the head of the Holy Family. God, however, would not choose an unworthy man for such exalted positions; hence, we can conclude that the holiness which the Saint possessed was commensurate with his dignity. We recognize that so holy a man de-

serves befitting veneration, and as Leo XIII remarked in his encyclical on St. Joseph, "There can be no doubt that more than any other person he approached that supereminent dignity by which the Mother of God is raised far above all created natures." It is this fact which is, as it were, an underlying theme of all writing on the theology of St. Joseph, and Father Mueller brings it out lucidly. He concludes the present book by calling attention to even greater recognition of the Saint's preëminence which the Church may possibly give him in its future liturgy.

Without a doubt Father Mueller's lectures constitute one of the finest theological studies on St. Joseph's office and dignity.

The book has a pleasant format, but numerous sections of this translation follow the original German word order and long sentence structure much too closely.

FRANCIS L. FILAS, S.J.

THE ENEMY WITHIN

By Raymond J. De Jaegher and Irene Corbally Kuhn. Doubleday. 307p. \$3.75

Fr. Raymond De Jaegher is one of the small band of missionaries who dedicated themselves to serve in China under native bishops. He spent nineteen years in the interior until in 1949 the Reds marked him for death. Irene Kuhn was a top newspaper correspondent in China from 1922. The co-authorship insures accuracy. Fr. De Jaegher reads and speaks Chinese fluently.

This makes his eye-witness and detailed account of how the Reds obtained control of China, step by step considered step over thirty years of planning, a startling revelation of "what could happen here."

His diocesan station, 100 miles south of Peking, kept him where he had to be the unwilling witness of Communist tortures, such as the beheading of thirteen incorruptible Chinese young men, or the burial alive of a mother while Red soldiers forced her seven-year-old daughter to watch. Fr. De Jaegher could have told a thrilling story of his own hardships, such as his braving the Reds in their mountain hideouts to plead for his kidnapped converts, or his two years in a Japanese prison camp, till liberated by the Americans in 1945.

Instead he minimizes his own sufferings, to trace in detail the program by which Mao Tse-tung and Foreign Minister Chou En-lai, over thirty years under Moscow instruction, undermined Chiang Kai-shek and seized power over all China.



* If you are attending the National Catholic Educational Association convention in Kansas City (April 15-18), be sure to stop in and see us. Our booth numbers are 156-158. We have for our visitors this year a little gift that is quite unique—Geo. A. Pflaum, Publisher, Inc., 38 W. 5th St., Dayton 2, Ohio—publisher of the *School MESSENGERS*, the *Confraternity MESSENGERS* and *TREASURE CHEST*.

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Interesting pages for Americans are those giving the inside story on the General Marshall mission of 1945, which ordered Chiang to admit the Red Chinese to equality in government and led to Chiang's expulsion to Formosa with the non-Communist Chinese. Fr. De Jaegher reveals that a Chinese Communist educated in Chicago was planted at Chungking through the war as "chief secretary of the Chinese Documents Secretariat," where he handled American translating, especially of top-secret messages from Marshall, which were naturally relayed to the Communists. The dramatic Administration switch between November-December, 1945, from pledged support of Chiang Kai-shek to military and economic aid to the Red Chinese is documented by Fr. De Jaegher with translations from Red Chinese publications.

In its detail and documentation, this is a book that any thoughtful American will find illuminating.

DOROTHY G. WAYMAN

PEOPLE OF THE DEER

By Farley Mowat. Atlantic: Little, Brown. 344p. \$4

In the spring of 1947, Farley Mowat, a young Canadian, set out to explore the mysterious Barrens—the land of the Ihalmiut—lying northwest of Hudson Bay. This book is the result of two years of intimate contact with the Barrens and its people.

The author's account of his exploration of this weird land makes for some interesting reading. There are elaborate descriptions of an incredible world of vast lakes and rivers and muskeg bogs, of dazzling lichens and mosses and miniature forests of scrawny spruce—and of the dramatic migrations of the caribou.

Mr. Mowat displays great sympathy for the Ihalmiut, the People of the Deer, so-called because of their dependence on the deer for survival, and he succeeds in telling us a great many interesting things about their past history, customs, laws and superstitious practices. The characters of Ohoto and Ootek, who taught him the language of the People, are well drawn, and the story of old Kakumee, the shaman who brought the Great Pain to his own people, is perhaps the best thing in the book.

The author launches out in anger at the shoddy treatment his Eskimos have received throughout the years from the white traders and from the Canadian Government itself. And certainly, he is justified. Fifty years ago the People numbered two thousand, but in 1947 there were only forty-

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seven left. If there is a villain in this book, it is the white man who lured the Eskimo from his ancient way of life to insure a steady supply of arctic fox furs. While the market boomed, the Eskimo was assured of tea, sugar and flour. But once the market dropped, as happened in the 'thirties, the Eskimo found himself without the luxuries that had become necessities. And worst of all, he had lost the art of feeding himself from the natural resources at his disposal. Indiscriminate use of rifles had played havoc with the herds of caribou, and now deprived of ammunition, the Eskimo discovered that he no longer knew how to use the bow. Starvation, tuberculosis and poliomyelitis moved in.

Two serious defects mar an otherwise interesting book. Mr. Mowat can only be described as a sentimentalist in his attitude to basic moral values. He says, for example, that while infanticide does occur, "there is an inescapable need for it at all times, and nothing we can say will change the need." As for sexual irregularities, he seems to justify wife-trading as a "voluntary device which helps alleviate the hardships of the land." Finally, he shows a peculiar twist of mind when he says that "erotic play among children is common, but never hidden or driven out of sight to become something dirty and obscene."

Mr. Mowat displays an appalling ignorance of the true value of the missionaries' work in the Canadian

Arctic. Perhaps it is his tendency to regard the Ihalmiut as a kind of noble, unfettered primitive that brings him to some absurd conclusions. The missionaries are brave, even heroic, but they are also dangerous. The way to make the transition from primitivism to modernism, is by establishing a sound economy—and not the missionary way of making "professing Christians out of some heathen tribe."

Well, greater explorers than Mr. Mowat have thought otherwise. As Roger Buliard pointed out in *Inuk*: "Amundsen, Rasmussen, Jenness, and Stefansson, all have said that the rehabilitation and, in fact, the survival of the Eskimos depend on Christianity" (p. 231).

FELTON O'TOOLE

THE WORD

"For Christ our Passover has been sacrificed" (1 Cor. 5:8, epistle for Easter Sunday).

The French liner had just taken on the pilot at the Ambrose Light when an elderly foreign gentleman accosted me. "Father, have you a few moments to spare?" As we sat apart from the other passengers on deck, he poured forth a tale of sorrow and depression. In the eyes of the world he was a successful man of affairs. In his own eyes he seemed an utter failure.

The brief résumé that I made from some of the highlights of St. Ignatius' *Spiritual Exercises* seemed, with God's grace, to touch a responsive chord in his troubled soul. He had a joyous glimpse of Christ the King on the Cross crying out in the name of bewildered, suffering humanity and asking for a reason for it all. "My God, my God why . . ." And the answer, the only answer, was right there in the psalm whose opening words Christ used when He gave that mighty cry of desolation on the Cross.

God's ways are not man's ways. Unless we rise to the level of the supernatural, the sorrows of this life remain unexplained. The problems of this life therefore remain unresolved. But Christ our Passover has delivered us from our sorrows and brought us from darkness into the light.

We had passed the Statue of Liberty when the elderly foreigner exclaimed, as tears welled up in his eyes: "Father, I took this trip to find some light and peace, and up until now I had found none. Now on this last day, after my darkest moment, I begin to see light and enjoy some peace."

COL. CONRAD H. LANZA, formerly an instructor at the Army Staff College, saw many years service in Europe and the Far East.

REV. JOHN MANNING FRAUNCES, S.J., is Professor of Theology at Woodstock College.

MARY STACK McNIFF conducts the book review section of the *Boston Pilot*.

REV. FRANCIS L. FILAS, S.J., is the author of *Joseph and Jesus: A Theological Study of Their Relationship*, to be published in late spring by Bruce.

NICHOLAS S. TIMASHEFF is Professor of Political Philosophy and the Social Sciences at Fordham University.

CORRECTION: The reviewer of *The Political Theory of John C. Calhoun* was wrongly identified last week. Rev. George A. Higgins, S.J., Professor of Political Science at Holy Cross College, was the reviewer, not Rev. George G. Higgins of the NCWC.

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The answer was contained in the 21st Psalm, which opens with those words: "My God, my God, why hast Thou forsaken me?" Christ, in quoting these words, was telling the scribes and doctors of the law to go and search the Scriptures that bore testimony to Him. There they would find the very words of the howling mob foretold. Like mad dogs they would surround Him, while the soldiers parted His garments and cast lots for His tunic (17-19). They would pierce His hands and feet and number all His bones. They would see the Lamb of God fulfilling all the prophecies and, in apparent defeat, proclaiming His glorious victory. "O foolish and slow of heart to believe in all the prophets have spoken! Did not the Christ have to suffer these things before entering into His glory?" (Luke: 24:25, 26).

The second part of Psalm 21 is a paschal hymn of triumph. The kingdom of Christ will extend to the ends of the earth. "The poor shall eat and be filled." Nourished with His divine life "their hearts shall live forever." Christ, our Passover "Lamb that was slain," has conquered death and by His conquest won for us eternal life.

JOHN J. SCANLON, S.J.

THEATRE

THE GLASS HARP, dramatized by Truman Capote from his own novel, has the radiant beauty of a butterfly poised on the bell of a calla lily—beauty too fragile for handling or close inspection. A butterfly in flight is a low-flying day star, a golden iris on the wing. If you are agile enough to capture it, what have you got? Some

wing dust on your fingers and a memory of beauty.

There is a similar elusiveness in Mr. Capote's fantasy which the playbill calls a comedy. It is imaginative in the sense that the term can be applied to *Snow White* or *The Sleeping Beauty*, and as humorous as Andrew Lang's more sophisticated fairy tales. One suspects, however, that Mr. Capote intended his comedy (or fantasy) to convey some kind of moral. Precisely what the moral is, I am unable to say; since all I brought out of the Martin Beck was a remembrance of tenuous beauty.

The antagonists, a rather inappropriate word to use in connection with this gossamer play, are two spinster sisters, the elder trained in the school of Martha and the younger belonging to the house of Mary. Although the resemblance is obvious, there is no allusion to the Gospel sisters in the play. It is just as well that the resemblance is muted, since it is difficult to imagine Martha as materialistic as Varena Talbo or Mary as vaporous as Dolly. But there is a clear division between people of the spirit, represented by Dolly, and the materialists, symbolized by Varena.

The story, which occurs in some indefinite rural community in the South, is too nebulous for second-hand description. Indeed, it is hardly a story at all, but a study in opposing values or attitudes toward life. All the people involved, except two city slickers, are uninhibited country folks whose speech occasionally breaks out in a spurt of irreverence. It is not the show-off profanity some authors employ to "spice up" their lines, but an effort of only partially articulate people to achieve emphasis. While some of Mr. Capote's characters are what is usually considered eccentric, they reveal unsuspected reserves of earthy wisdom and a few are touched by a spirit of charity.

If Mr. Capote has designed his characters with respect for their integrity, Mildred Natwick and Russell Collins interpret them with affection and understanding; while Ruth Nelson makes Varena Talbo convincingly austere and Georgia Burke offers a vigorous and humorous performance as an insubordinate and bossy colored servant. Robert Lewis has skilfully orchestrated the action, with Miss Burke's humorous obligato forming a background for Miss Natwick's feathery performance as Dolly. Saint-Subber and Rita Allen have provided a tasteful and handsome mounting for the production. Cecil Beaton designed the baroque settings and Virgil Thompson composed incidental music.

THEOPHILUS LEWIS

FILMS

ANYTHING CAN HAPPEN is adapted from George and Helen Papashvily's autobiographical account of the adventures and misadventures of a Georgian (South Russian) immigrant. The book combined humor, sentiment and a tribute to the American way of life in a manner which inevitably suggests ideal movie material but in practice almost as inevitably turns into a maudlin caricature in the process of being put on film. Director George Seaton, who also collaborated with George Oppenheimer on the script, has avoided all the obvious pitfalls and shaped his raw materials into a warm-hearted and utterly engaging comedy for the family.

In this enterprise he has got invaluable assistance from his cast. José Ferrer's George, whether he is regaling a friendly immigration officer with his entire English vocabulary—"How are you?"—or coping with a bundle of fast-rising dough (pronounced "duff") on a crowded bus or pleading "not guilty" to a misdemeanor charge to the edification of the judge and courtroom, is a monument to the dignity and comic persuasiveness of underplaying. He is aided and abetted by Kim Hunter as the kind of warm and straight-thinking American girl that is a movie rarity and by a collection of Georgians (Kurt Kaszner, Eugenie Leontovich, Oscar Karlweis, etc.) who are certainly eccentric and a little bit mad but nonetheless real and appealing characters and very good company. (Paramount)

WITH A SONG IN MY HEART is a handsomely mounted Technicolor musical biography of singer Jane Froman which sets for itself an ambitious three-fold plan of operation. It is first of all an enormously successful synchronization job in the Jolson-Parks tradition of Miss Froman's voice to the actions and lip movements of the actress (Susan Hayward) who portrays her. As a result the musical portions of the film, though the production numbers smack more of Hollywood spectacle than of routines that could conceivably take place on a normal sized stage, are a delight both to the eye and the ear.

Secondly the picture is the inspirational story of its leading lady's gallant fight against crippling injuries sustained in a war-time plane crash and of her courageous morale-boost-

ing tour of European Army hospitals while still on crutches. Despite some necessary oversimplification, this portion is well done and is practically guaranteed to bring a lump to the throat.

It is when dealing with the romantic aspects of the story that the picture has the roughest going. Miss Froman, it is true, divorced her first husband and later married the pilot who saved her life. Nonetheless the efforts to dramatize these facts tactfully and with as little discredit as possible to the principals involved produce an unreal and unwholesome atmosphere. Under the circumstances it is not surprising that neither the ex-vaudevillian husband (David Wayne) nor the flier (Rory Calhoun) ever really comes to life. Thelma Ritter contributes her inimitable arid tongue and heart of gold to the role of a nurse. (20th Century-Fox)

SINGIN' IN THE RAIN is another

in the series of energetic and imaginative MGM musicals which employ Gene Kelly as co-director as well as star. While this one is no *An American in Paris*, it has a number of undeniable assets. It has a serviceable and funny plot framework (by Adolph Green and Betty Comden) about the consternation let loose in Hollywood by the advent of sound and there is enough fidelity and bite in its projection of the manners, customs and costumes of the period to verge on social satire. In this connection Jean Hagen's travesty on a witless, graceless and gravel-voiced silent pictures queen is priceless.

In addition—or perhaps primarily—the picture boasts the incomparable and superbly staged hoofing of the star ably assisted on occasion by Donald O'Connor and Debbie Reynolds. Unfortunately it also has a brief dance routine by Cyd Charisse which would be more at home in a burlesque theatre. MOIRA WALSH

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CORRESPONDENCE

Good word

EDITOR: I have long been wanting to write to express appreciation of the novel way Rev. John J. Scanlon, S.J., has handled "The Word." His has been an unexpectedly pleasant approach, the highlight of which has been his nonpartisan and truly Catholic spirit, which does not hesitate to utilize unusual examples of truth and goodness when found in representatives of other religions.

If I may go out on a limb, I would like to say that Father Scanlon's contributions have steadily struck me as being the most thoughtful and timely of all in these days that clamor for Catholics to be patient, tactful and kind to all men for the sake of Christ.

(REV.) VINCENT A. BROWN
St. Albans, N. Y.

To help the lepers

EDITOR: I have read with interest the review of Dr. Perry Burgess' book, *Born of Those Years*, which appeared in the March 1 issue of AMERICA (p. 590).

I know that this will be helpful in bringing the book to the attention of the public, and also will be of aid to the Leonard Wood Memorial.

I wonder if it would be possible, in one of your future issues, to publish a short statement advising that, through the courtesy of the publisher and author, all profits from books purchased from the Leonard Wood Memorial, One Madison Avenue, New York, N. Y., will be given to the Memorial to aid its anti-leprosy program. Autographed copies will be sent.

H. L. ELIAS
Leonard Wood Memorial
(American Leprosy Foundation)
New York, N. Y.

Author vs. reviewer

EDITOR: Your reviewer of my book *Liberty or Equality* (Am. 3/29, p. 706) has read meanings and opinions into it which, I am afraid, may give a rather erroneous impression as to its thesis and purpose.

When your reviewer criticizes my statement that the French Revolution was "smashed" by the *ancien régime* he ought in all fairness to have added the preceding sentence, which states that this victory of the *ancien régime* in 1815 was a mere illusion.

I nowhere "identify" Catholicism with a "certain contingent relative condition" described "variously as con-

servatism, monarchism, liberalism . . . or simply 'the old way.'" Catholicism is clearly no "condition," nor is it any one of the above political trends.

To speak about *psychological affinities* is quite another matter. Personally I am a liberal, but certainly not a conservative. A conservative Church would obviously be something as ludicrous as a democratic Church. Nowhere have I said that Catholicism is static. My thesis is the very opposite one, i.e. that Catholicism moved on towards the Renaissance and the Baroque, while Protestantism, in a sense, remained wedded to "Gothic medievalism."

Incomprehensible to me remains also the reviewer's surprise that I consider Catholicism a "stranger in the modern world." He wonders whether, on that hypothesis, there "were any Catholics in the first three centuries of the Christian era." Of course, Nero was a piker in comparison with his successors in the twentieth century, but I do not think that sensitive Catholics would feel perfectly at home in either of these two Neronic ages.

I do not know what to make of the accusation that I quote in the references primarily those who share my views (after all I'm defending a thesis) but I am grateful to the reviewer for mentioning my fear of "several misunderstandings." Here they are.

ERIC V. KUEHNELT-LEDDIHN
Santa Fe, N. Mex.

EDITOR: I might reply to Mr. Leddihn with a list of those statements to which I take exception, but space does not allow me to. At the risk of being unfair I must make a selection.

The author is "proving" (pp. 102-3) that democracy leads to "one-party dictatorship" and cites the dominance of the Democratic party in the United States since 1932. Then:

The situation in Britain is very similar, and there is little doubt that the Conservative party has little hope of getting back into power. (This remark was written before the elections of February 23, 1950—Ed.)

Obviously. Many expect that another editorial note will be necessary if a new edition of Mr. Leddihn's book comes out after the U. S. elections next November.

We read on pages 133-4: "Our accusations against democracy can be

summarized in the following catalogue: . . .

"3. It is corrupting in most of its implications and thus morally dangerous . . .

"6. It is, because of its egalitarianism, *teleologically* incompatible with liberty . . .

"9. It is collectivistic and anti-personalistic."

Again we read:

The type of monarchy we want to compare with the democratic state is the hereditary monarchy, operating through an officialdom, but possessing local organs of self-government and opinionating bodies with *moral* weight. Not the feudal, medieval monarchy, but rather the enlightened absolutism of Maria Theresa should serve us as a means of comparison . . . As Frederick II of Prussia observed: "A prince is the first servant and the first magistrate of the state."

This, I submit, is romantic nostalgia, fundamentally unhistorical and painfully lacking in common sense.

J. N. MOODY
New York, N. Y.

(If it were important enough to warrant our doing so, this Review could point out extremely serious doctrinal confusions and evasions in this book, beyond the factual and historical criticisms of our reviewer. Should this become necessary, it will be done editorially. Ed.)

Accentuate the positive

EDITOR: Three rousing cheers for Richard L-G. Deverall's "Stalin's Spring Offensive" (Am. 3/29). His analysis of global economic difficulties facing the nations was excellent. I don't think, however, that he really means what he seems to say in the last paragraph.

"A plan for the global co-prosperity of the free world" should not aim at "sharpening the internal crisis in Red China" at "weakening the ruble-bloc economy" or at producing "an internal crisis" in Moscow-dominated lands. The plea for a global plan is a masterly one. But let's accentuate the positive.

We should make our aim a global one: economic peace and prosperity for the whole world. At present we can only work with part of the world, because only part is free. But let us keep the global aim foremost and shape plans with that in view. What a propaganda stroke that could be. Besides, it agrees with the Christian concept that *all* nations are part of the human family.

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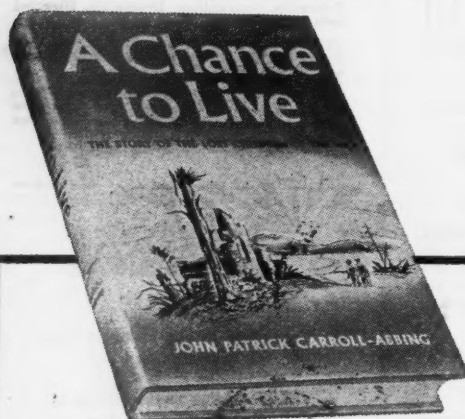
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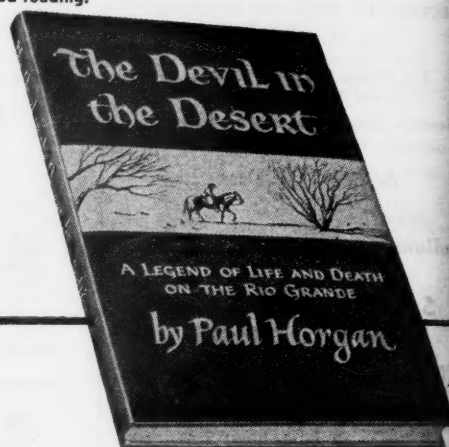
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